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Glen A. Pierce

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evangelical

VISITOR

April 1993

Day after day every priest stands and performs his religious duties; again and again he offers the same sacrifices, which can never take away sins. But when this priest had offered for all time one sacrifice for sins, he sat down at the right hand of God. To him who overcomes, I will give the right to

When Christ came as high priest of the good things that are already here, he went through the greater and more perfect tabernacle that is not man-made, that is to say, not a part of this creation. He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, having obtained eternal redemption. The blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them so that

sit with me on my throne, just as I overcame and sat down with my Father on his throne No longer will there be any curse. The throne of God and of the Lamb will be in the city, and his servants will serve him Holy, holy, holy is the Lord God Almighty, who was, and is, and is to come.



they are outwardly clean. How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!

Mary Magdalene: Unlikely witness, unlikely messenger, but chosen of God

Counting the days till Easter

On suffering: Discovering intimacy with God

Special People

Ruth Bert



We sat on the dock in the misty summer morning, reading aloud from Madeleine L'Engle about the wounds of Jesus and talking about the value there is in identifying with Jesus in the suffering and hardships of our lives. "But," countered Ruth, "what about those who are so engulfed in the suffering they cannot see beyond their confusion and pain even to look for any possible value? What about the children whose pain comes from those who are closest and dearest to them?"

Leave it to Ruth Bert to bring us back from our lofty and comfortable theologizing to the real world, for this real world is something she deals with every day. A teacher of special education in the Harrisburg, Pennsylvania, area, she has persisted in bringing creativity and joy into her lesson planning and teaching despite assaults from all sides. The children who come to her for their legal right to an education are increasingly difficult to handle. Some parents are increasingly disinterested or even hostile to those who try to teach their children. Administrators and supervisors are so caught in the bureaucratic paper shuffle and the fear of litigation that support for their staff suffers.

She has wondered again and again if what she does makes any difference at all, if it is worth the hassle to continue. She knows that often she is in jeopardy; one year it seemed that every time I saw her she had a new bruise or scratch from an encounter with a student. She looks to the future and sees a new generation of crack kids and children with fetal alcohol syndrome coming into school age. She knows her job is not going to get any easier. She wonders whether she ought to get out of this line of work and into something a little less depressing.

But then she remembers a more serious injury, one which gave her an opportunity to talk to a student about forgiveness, and God's surprising means of providing help in a frightening courtroom situation. She cannot forget that each student is God's creation—a person loved by God.

Earlier in her life Ruth had done a stint of voluntary service at Youngways Hostel for missionary kids in what is now Zimbabwe. Africa came to have a special place in her heart. So when she had earned a sabbatical year in 1985, she chose to teach MKs at Macha Hospital in Zambia. She took with her that special zest for life and love of beauty, teaching the children to play recorders, enjoying sharing with them the beauties of nature and her love of good books. She said over and over what a joy it was for her to be teaching children who were highly motivated to learn and whose parents were involved and supportive of the process. We often think of missionaries as people who sacrifice, yet I felt that by returning to her job in Pennsylvania, Ruth was choosing the hard road; *she* was making the sacrifice.

Several years ago our missions committee considered designating the congregation's public school teachers the "Missionaries of the Month" for September, acknowledging the role and opportunity they have to shape lives for good. Though that did not happen, we do well to uphold in our prayers those among us like Ruth Bert who persevere through the hardship to bring a little light and joy to those whose lives are mostly pain and confusion.

"Special People" profiles a wide variety of Brethren in Christ members of all ages and from all walks of life.

You are invited to submit a short article about some "Special Person" you would like to introduce to Visitor readers. Articles should be typewritten, preferably 300-400 words, and must have the approval of the person being profiled. If your article is accepted for publication, we will contact you to secure a photo for publication (which will be returned).

**Mail your article to
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The author, Esther Spurrier, lives in Dillsburg, Pa., and is a member of the Grantham congregation.

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FEATURES

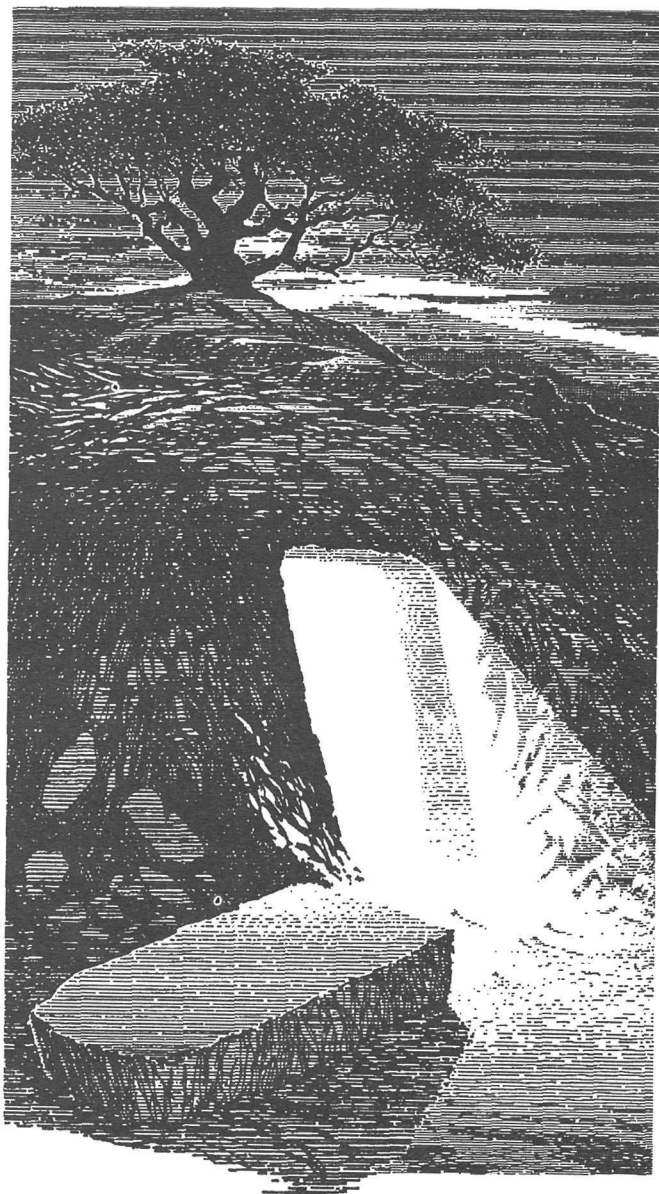
- 4 **Mary Magdalene: Unlikely witness, unlikely messenger, but chosen of God** Janet M. Peifer
- 6 **Counting the days till Easter** Winnie Brubaker
- 8 **On suffering: Discovering intimacy with God** Leslie C. Book
- 10 **Able to serve "only a few"?** Sheron Brunner
- 12 **Building self-esteem in teens** Bob Laurent
- 15 **Reflections on a women's meeting** Ann Marie Parry
- 16 **A contemporary version of the book of Acts** Miriam Witmer

DEPARTMENTS

- | | | | |
|----|---------------------------------|----|-----------------------------|
| 2 | Special People | 28 | Readers Respond |
| 17 | God at work in our world | 29 | Onesimus |
| 20 | Church News | 30 | Focusing our Mission |
| 21 | E.V. Timelines | 31 | Editorial |
| 24 | Money Matters | 31 | Pontius' Puddle |
| 27 | Messiah College News | | |

NEWS

- 18 **"We should not make it difficult"** R. Donald Shafer
- 18 **Invitation for suggestions in the bishop selection process**
- 19 **Dedication of General Church Offices** Harvey Sider and Harold Chubb
- 25 **The Giving Tree and Reading Bible House join Christian Light Bookstores**
- 26 **MDS facing leadership crisis, says coordinator** Rich Preheim
- 26 **MCC releases video about sexual abuse**



Setting: A quiet spot under an olive tree on a hill across the Kidron valley overlooking Jerusalem. Mary Magdalene is writing a long overdue letter to her family far to the north of Jerusalem in the little town of Magdala which borders the west side of the Sea of Galilee. It is three days after the resurrection of Jesus of Nazareth, the man who had so profoundly changed her life.

Mary Magdalene:

Unlikely witness, unlikely messenger, but chosen of God

by Janet M. Peifer

My dearest Mother, Father,
and Sister Sarah,

Finally, I am at a place alone where I can think and write. This last year and a half has been incredible, dear family. And this last week! Honestly, my head is spinning and I will burst if I can't tell someone what happened just three days ago. How I wish I could tell you in person all the things I have seen and experienced during the time since I began traveling with Jesus of Nazareth. Oh, I can see it now. If I could come home, I know we would walk that half mile path down to our favorite spot right along the sea. But that will come at a later time. It's too exciting here in Jerusalem to leave just yet.

Speaking of the Sea of Galilee—how can I ever thank you enough for

taking me to see Jesus when he came to our town? I lived with terrible fears and constant feelings of being tormented by everyone who looked at me. I have seen Jesus deliver so many men, women, and children from the demons which possessed them. I know now what an embarrassment I must have been to you during those years before Jesus delivered me. Every time I see a weary, distraught mother bringing her demon-possessed child toward Jesus, I can't help myself. I walk right up to her and tell her how sorry I am for all the suffering she has been through, and then I assure her that Jesus will bring such a marvelous change to her child.

And once, I reached out and touched a 12-year-old screaming boy while I told his mother that Jesus

would soon be there to touch her son. And when I mentioned Jesus' name, the boy suddenly got quiet. It makes shivers go up and down my spine just to remember it. Do I have some of the healing power of Jesus in me? Don't ever tell anyone that I've written those words! I don't mean to take any recognition away from Jesus. But Mother and Father and Sarah, there is something contagious about this Jesus. Once after days of healing people, he looked at us and said, "Greater things than these you will do." I don't know exactly what he meant, but I do know there are some new sensations stirred up in me these days. And they are different from any sensations I had before I met Jesus. Back then they bound me with fear. Now they free me to do and say things I never dreamed I could say and do.

Thanks, too, for allowing me to travel with Jesus after he healed me. I have become such close friends with Joanna and Susanna and the other women in our traveling group. Most of these women, like me, were delivered from demon-possessed lives. It has been such an honor to travel with Jesus, to assist with his needs, hear his teachings and rejoice with the scores of people he brings life and healing to. So many wanted to drop everything they were doing to travel with him after they were healed. But Jesus often told them to go back to their towns and their own people and tell them what Jesus had done for them.

Well, before I tell you about this past unbelievable week, I want to try and explain how different Jesus was from any other man I've ever known—both religious and otherwise. I have never met a man who cared so deeply for the sick, the children, the poor, the sinful, and those we thought of as the scum of the earth. Instead of yelling "unclean" when he saw a diseased person coming toward us, he deliberately went toward that person and touched him or her. You should have heard the disciples fussing one afternoon when Jesus wanted to take time to be with a group of children—especially Peter! Peter (he's one of the special 12 that Jesus was train-

ing), well, he does a lot of talking—usually lives to regret what he's said, too. Peter and some of the others wanted to get rid of the children. But Jesus told them that unless they became like the children, they would have no part in the kingdom he came to start.

And there were all the times when Jesus spoke to us women as though we could think, understand things about God, and converse intelligently with him. That caused no small amount of grumbling among the religious and political leaders when word got around. Even Jesus' 12 disciples raised their eyebrows at each other, more than once, after Jesus treated women with the same respect he showed men. When I get home, I'll tell you the whole story about the woman at Samaria. But Jesus actually went into Sychar instead of going out around it like everyone else does so they can avoid the hated Samaritans. And while there, he spent the best part of the day talking to a despised woman about worship, who he was and why he came to Sychar. And another time, he complimented Mary of Bethany for wanting to sit at his feet to learn as any male disciple would.

But back to this past week. I tell you, I haven't been this low emotionally since before Jesus healed me. Jesus had been trying to tell us weeks already that he needed to leave us—even used lots of death and dying language. He gave us a farewell message and there was a farewell meal. Things had been really tense. We heard talk that the religious leaders were irate enough at Jesus' teachings and his calling himself the Son of God that they wanted to kill him. We women would get together at the end of the day to talk and try to understand what was going on. Those talk sessions got pretty depressing by spells. Here was the only man on earth we had known who made us feel like fully credible human beings. And the way he helped the sick, suffering, and dying! How could anyone want to get rid of him? We also could not understand what was to happen to the kingdom we thought he had

come to start, if he was no longer here to be the leader.

The night after the farewell meal, things went from bad to worse. Not far from where I'm seated to write you this letter, Jesus and some of the 12 disciples met to pray. And one of his own 12 betrayed him to the soldiers who brusquely led him away from here to go through a trial and scourging that is too terrible for me to think about, even now a week later.

Me, a woman of
Galilee, not only
a witness of the
resurrection of
Jesus, but
commissioned to
tell others the
news that will set
people free!
Jesus is alive!

Till Jesus was done being shoved around from Annas to Caiaphas and on to Pilate for an unfair trial and terrible beatings, the crowd was so riled up that they actually released that vile Barabbas and were screaming to have Jesus crucified instead.

We women gathered together during the trial and then mustered up the courage to go out to the place of the crucifixion. It was terrible to see how Jesus' mother cried when she saw the mutilated body of her beloved son who had just spent three years doing good for so many people. Most of the men had fled by now, but somehow we women felt the need to stay. For what? I guess to be a comfort to each other and to let Jesus know we were paying our respects to him till the time of his death.

There was no one in these parts

who had any question that this man who was crucified was no ordinary man. Right before Jesus died, the heavy curtain that separated the holiest place in the temple tore from the top to the bottom and a terrible darkness came over the whole area, even though it was in the middle of the day. People were frightened half to death. But those of us who knew and loved Jesus added this event to our list of the unusual.

After a day of inhumane actions, Joseph of Arimathea was like a breath of fresh air. He went to Pilate and asked for permission to take Jesus' body off the cross and place it in one of his own tombs. He had the body

properly prepared for burial. We women were there to see the body taken down, and we walked along with those who carried the body to be laid to rest. The walk home that evening was unbelievably sad. We knew we needed to prepare spices and perfumes to place on the body. But the Sabbath was upon us, so we waited till early the next morning to take them over to the tomb.

I had had a fitful day and night. I didn't know any human being could cry so hard. At least if we could take the spices and perfumes to the body, we would be doing a kind deed for the remains of the one we had loved so much. Joanna and I and some of

the other women met for the early morning walk. We wondered on the way there who would help us move the stone that was placed in front of the tomb. To our amazement, when we arrived, the stone was already moved so we walked right in. It was still quite dark, but it didn't take us long to realize that in this tomb there was no body. Almost without thinking, we headed straight back to where Peter and John were, to let them know what we had found.

True to form, they didn't believe us. As you know, women still are not considered to be a reliable witness of anything. In a few minutes, their visit to the spot themselves verified our

Counting the days till Easter

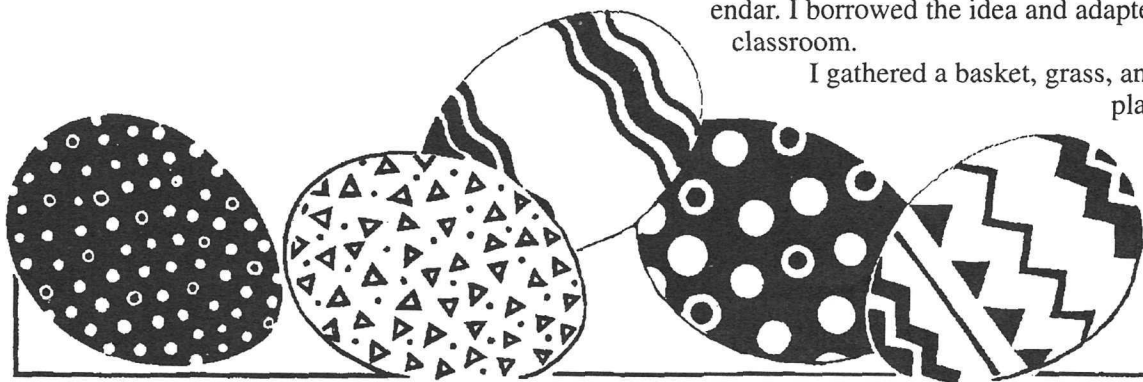
by Winnie Brubaker

A lot of time is spent preparing for Christmas. Children are involved with the shopping, baking, decorating, and celebrating of the Advent season. As a first grade teacher in a Christian school, I enjoyed this time of preparation. My class and I worked together to prepare a Christmas program and retell the Christmas story. We used an Advent calendar to count down the days anticipating Jesus' birthday. Our hearts and minds were preparing to accept again the greatest gift of God.

The season passed with joy. Easter arrived, yet something wasn't right. We spent so much time celebrating Christ's birth, but what could we do to celebrate Christ's resurrection? I tried to think of a way to count down the days anticipating Easter. I found what I was looking for one day at a friend's house. Her Easter basket with colored grass and plastic eggs looked like any other Easter basket until I noticed that each egg had a number on it. When I asked about it, she explained what she and her children do as an Easter equivalent to an Advent calendar. I borrowed the idea and adapted it to use in my classroom.

I gathered a basket, grass, and a collection of plastic Easter eggs.

For variety, I found two different sizes in a store and asked around until I found someone who



report. They all left to go back home. But I stayed. I was there alone. It was as if the weight of the last week's events, plus this newest discovery came crashing down. I thought I would lose it mentally. Now that Jesus who had healed me was gone, would my healed mind also be gone? I wanted to die. Time passed as I sobbed uncontrollably. Darkness closed in on me. I wanted to give myself to the eerie fingers of insanity. I dragged myself over to look in the tomb when someone sitting there asked why I was crying. Surprised that anyone didn't know the tragedy of this hour, I explained that the body of my Lord had been taken out of the

tomb and no one knew where it was placed. As I turned around to sit down again, someone else asked me why I was crying and who I was looking for. By then that question seemed like a cruel trick and with sheer exhaustion I managed, "If you have taken him away, just tell me where he is, and I'll go get him." And then this same person said, "Mary."

My dear family, it's hard for me to explain what took place in the next few moments. The darkness inside me fled. There was only one person who could say "Mary" like that. I looked up and yes, it was Jesus. Not the battered and bruised body of just the day before yesterday, but a whole

body with a new presence that poured healing and joy throughout my being. My first reaction was to grab hold of him, so that he would never again go away. But he told me that it wasn't the presence of his physical body that I needed to be a whole person. I would be fulfilled as I went to my brothers and sisters and told them that Jesus was alive and would be with us in a new way. Me, a woman of Galilee, not only a witness of the resurrection of Jesus, but commissioned to tell others the news that will set people free! Jesus is alive!

Your loving daughter,
Mary Magdalene

had larger L'Eggs™ eggs, made of sturdy plastic. I numbered each egg so we could remember the order. Inside each egg I hid a symbol to remind us of part of the last week of Jesus' life, and added one egg each day to the basket. I used only 12 symbols but there could be many more. The children enjoyed opening the eggs to touch and smell the symbols, and I know their minds were reviewing the stories as well.

In the first egg, I placed several "palm branches" cut out of construction paper. We read Matthew 21:1-11 and talked about Jesus' entrance into Jerusalem.

Egg #2 contained a small perfume bottle. The liquid was gone, but the scent remained. It reminded us of the time when Mary poured perfume on Jesus' feet, John 12:1-8, to show how much she loved him.

Inside Egg #3 there were 30 silver coins. I used some silver-colored cardboard and cut out circles, but cereal box cardboard circles covered with aluminum foil would work as well. We talked about Matthew 26:14-16 and how Judas was more interested in money than in his friend.

The fourth egg had a piece of rope inside. In John 18:12-14 Jesus was arrested, bound, and taken to Pilate's house.

A plastic rooster from a children's farm set was inside Egg #5. This reminded us of Peter in Matthew 26 and how he was afraid to tell other people that he knew Jesus. It also reminded us about how we ourselves are sometimes afraid to tell others that we know Jesus.

Eggs #6 and #7 contained a short twig with thorns

and a piece of purple cloth. These symbols illustrated the ways that the soldiers mocked Jesus in Matthew 27:27-31 and Mark 15:16-20.

A nail was hidden inside Egg #8 as we talked about the actual crucifixion (Luke 23:32-34). Inside Egg #9 was a cardboard sign saying "King of the Jews" (John 19:19-22).

A sponge dampened with vinegar was the symbol inside Egg #10. Even when the sponge dried, the smell reminded us of the person who gave Jesus something to drink in John 19:28-30.

For Egg #11, I made a small cloth bag and filled it with whole cloves to represent the spices the women carried to the tomb in Mark 16:1.

The largest egg, Egg #12, contained a stone that represented the stone that was used to seal Jesus' tomb. The stone was rolled away (Mark 16:2-7), and Jesus came out of the tomb alive!

We as adults can reflect thoughtfully on words about Christ's suffering, death, and resurrection, but children need concrete experiences. The smell of the perfume and vinegar, the sight of the rooster and the purple cloth, the touch of the thorns and the nail—these are powerful ways to share the meaning of Easter with children. And, I admit, they enriched my experience, too.

The author lives in Philadelphia, Pa.

On suffering:

DISCOVERING INTIMACY WITH GOD

by Leslie C. Book

SUFFERING is a persistent, unwanted lover. The harder we try to evade its grasp, the more entangled we become. Just when we think we've got it licked, it pops up under our very noses, leering obscenely. Suffering. The common human experience. Suffering. It knows no boundaries, is no respecter of sex, race or social status. Its reign is the earth and there it finds its victims. There is no hiding from it, no escape. Suffering is the absence of that which gives a sense of wholeness. Suffering is to experience significant lack in life.

Much of life is spent avoiding pain and suffering. Walking through any drugstore will reveal the preoccupation we as Americans have in avoiding pain. We even soften our terminology to describe grief, suffering and pain. A headache is no longer referred to as pain, but pressure. A death is described as a passing away. Depression is made more palatable by terms such as stressed or burned out. And the list could go on. What is this that we try to avoid experiencing and talking about? What is suffering?

When the word suffering is mentioned, many scenarios come to mind. We see the starving masses in Somalia, the burned out buildings in the ghettos, we see the victims of cancer and their families, we see the lonely, the lost, the tormented. Suffering

comes in many shapes and sizes. One can experience suffering in all human realms—emotionally, spiritually, psychologically, mentally. And each culture with its particular values and mores produces a particular path of suffering and ways to deal (or not to deal) with it.

Western society has many advantages over its poorer neighbors. Even our poor appear rich by the two-thirds world's standards. The abundance of material goods, the technological and medical advances eliminate for the majority of us certain types of suffering. Many folks from poorer nations dream that if only they could live in this land of milk and honey, all suffering would cease. Oh, illusive dream. For in our insulated, painless world there is still suffering, and it very well may be the most intense suffering of all. Our individualistic society wherein no demands are made on each other, where each does his or her own thing as long as it feels good, produces a unique type of suffering that many two-thirds world citizens cannot understand. That is, the suffering of loneliness and isolation. We Westerners may not know what hunger is, or war, or cold, or what it is to see our children's brains bashed out by the butt of a soldier's rifle, but most of us have experienced suffering caused by isolation even while surrounded by masses of empty faces. The experience of suffering is not confined to the poor, to the uneducated, but it is a common experience of humankind.

The age-old question to which all people seek an answer is, "Why is there suffering in the world?" Any

look at suffering reveals the presence of evil. We can't deny the existence of evil, and suffering is its child. If suffering is caused by evil, and God is good, then God cannot be the author of suffering. Scott Peck ascertains in his book *People of the Lie* that in considering the problem of evil, it is good to remember that one factor is the freedom of the human will.¹ God is love and his love compels him to offer to his beloved ones freedom of choice. Paradoxically it is this gift of love, this freedom of choice, which leads to suffering.

But if God is all powerful and good why won't (or can't) he prevent suffering and evil? Paul Tournier reminds us that Christianity is the only religion of the suffering God.² I do not know why God does not choose to eradicate the evil and the suffering, but to me it is even more miraculous that God chose and chooses to suffer with us, not abandoning us in our pain.

When we say "Christ has died," we express the truth that all human suffering in time and place has been suffered by the Son of God who also is the Son of all humanity and thus has been lifted up into the inner life of God himself. There is no suffering—no guilt, shame, loneliness, oppression, or exploitation, no torture, imprisonment, or murder, no violence or nuclear threat—that has not been suffered by God. There can be no human beings alone in their sufferings, since God, in and through Jesus, has become Emmanuel, God with us. . . . The good news of the gospel, therefore, is not that God came to take

After twelve years of ministry with Brethren in Christ World Missions, Leslie and Curtis Book are at Ashland Theological Seminary, where Leslie is pursuing a master's degree in missiology.

our suffering away, but that God wanted to become part of it.³

Yes, we suffer, but when God became man in Christ he played by his own rules, choosing the path of suffering. He asks nothing of us that he has not gone through himself. He was born in poverty, considered illegitimate, called the devil, never owned property, abandoned by his friends and yet he considered it worth it all to experience full humanness.

There are various causes for suffering and pain. Much of it, in our society, we bring on ourselves. We suffer rejection because we expect it, often finding it where it is not. We suffer loneliness because we are too proud to take the risk to tear down self-built walls. Other suffering is produced because of the natural order of things. Gravity works. Viruses exist. Ice is slippery. Some suffering is the result of poor decisions or inadequate information. And some is a result of the misuse of human freedom. Evil exists in the world and the deceiver is ever ready to aid us in our journey to be victims or implements of suffering. We must not discount the presence of Satan in the world, nor his desire to destroy and maim God's creation. That is Satan's delight. I believe God is all-powerful and I do not understand why he allows Satan to continue his mad games. But I do not need to understand or explain everything. Albert Schweitzer has said, "The world is inexplicably mysterious and full of suffering." Suffering is a given and I think God is much more interested in our response than our rationale for what he has allowed. (However, we are accountable for the way in which we use or abuse the freedom we have.)

I AM SURE that most of us Christians in the midst of suffering experience deep anger and resentment towards God, but we do the acceptable thing and passively accept without question (or so try to appear). I note that this was not the common practice of Bible characters. One look through the Psalms shows the gut-wrenching emotions of David, a man after God's own heart. Although no one enjoys suffering, we can endure it

"The purpose of life is not the absence of suffering, but that the suffering should bear fruit."

better if we can find meaning in it. But unfortunately it is often only in retrospect, and in many cases years later that we can see that the fire forged the steel, that the pressure birthed a diamond, that suffering produced character. Tournier suggests, "The purpose of life is not the absence of suffering, but that the suffering should bear fruit."⁴ A Christian friend and counselor, Ruth Dourte, once told me, "All of the people of character that I know have gone through suffering." When do we turn to God, to soul-searching, but when we suffer? We are motivated more by hurt than by a powder puff existence. How then do we allow suffering to mold us into people of character? Some become better through their suffering, while others merely become bitter.

Tournier encourages us by relating the story of Suzanne Fouche. She dreamed of becoming a doctor, but as a young woman she caught tuberculosis of the spinal column. Confined to a sanatorium, she noted the harm done by idleness and developed the motto, "Do what you can!" Thus began the Suzanne Fouche League which operated 30 houses in France for the rehabilitation of handicapped people. Her acceptance of her situation motivated her to great things. Acceptance for Fouche was not shriveling inactivity, a passive resignation, but an active grasping of what life could offer and what she could offer

to others in spite of and even through her suffering.

Our response to suffering includes active acceptance and then what Henri Nouwen calls connecting.⁵ The following story illustrates what Nouwen means by this term. Stephan Kovalski, a Polish priest, lived and worked among the poor of the slums in Delhi, India. He tells of an old blind woman, consumed by leprosy. In her hovel she spent entire days in prayer. She was skin and bones, her hands were stumps and her face was half eaten away by her disease. Yet she never complained or indulged in self-pity. Her task was to pray for the suffering, that they would endure. Kovalski honors her:

That woman knows that her suffering is not useless and I affirm that God wants to use her suffering to help others endure theirs. . . . Her suffering is like that of the Cross; it is constructive and redemptive. It is full of hope.⁶

In speaking of our own suffering, we tend to forget that God in Christ has suffered. In our suffering we are offered intimacy with God by recognizing that our pain is a part of a greater pain, that our grief is a part of a greater grief, and that our suffering is a part of a greater suffering.

The wounds in Jesus' glorified body remind us . . . that our own wounds are much more than roadblocks on our way to God. They show us our own unique way to follow the suffering Christ. . . . Just as Christ was identified by his wounds, so are we.⁷

¹Scott Peck, *People of the Lie* (New York: Simon and Schuster, 1983), p. 84.

²Paul Tournier, *A Listening Ear* (Minneapolis: Augsburg Publishing House, 1987), p. 87.

³Henri Nouwen, "Christ of the Americas," *America*, April 21, 1984, quoted in Robert Durback, *Seeds of Hope* (New York: Bantam Books), p. 122.

⁴Tournier, p. 92.

⁵Henri Nouwen, *The Living Reminder* (Toronto: The Anglican Book Centre, 1982), p. 24.

⁶Dominique Lapierre, *The City of Joy* (New York: Warner Books, 1985), pp. 111-112.

⁷Henri Nouwen, an unpublished journal, quoted in *Seeds of Hope*, p. 126.



Able to serve "only a few"?

by Sharon Brunner

Brother/Big Sister program at Tabor College in Hillsboro, Kans., as well as working as a tri-county outreach worker for Prairie View Mental Health Center, teaching effective parenting.

During the years I served as a foster parent, although grateful for the

opportunity to serve, I was frustrated by my ability to care for only a few children at a time.

In 1986 the dream that had been in the back of my mind for 25 years to do group care came forward as a direct call. It resulted from reading an article about children from very troubled homes either running away or being "thrown away." The article told about children—often as young as 10 or 11—becoming homeless, ending up on the streets, having to prostitute their bodies to survive. As I looked into the eyes of the frail little boy pictured in the article, I felt a deep grief permeate my being. I wept. At the same time I felt a renewed urgency about my time here on earth and my call to make a difference. I deeply felt the Spirit call me to help prevent this kind of thing from happening.

About a month after this incident I received a request from Rev. Gerry Phelps of Concern, Inc., to help develop the San Jose (Calif.) Family Shelter. I felt surely this was God's call to me as I flew to San Jose to explore the situation. I returned to Kansas a week later saying, "God, I hear Rev. Phelps calling me, but I don't sense you are calling me. So I'll just go home and wait until you do." At the time I had a satisfying career in finance, and children that were nearly grown. Fortunately, I had time available to develop added expertise while I waited for God's call. I was sure

it would be shelter work, and I wanted it to be through the church. I began ministerial studies as well as taking added management classes. I continued serving on local non-profit boards, usually working as a fund developer and on several occasions as president of the board—all for the purpose of gaining experience for the challenges of the future.

In late January 1989, as I drove to my office one morning, I prayed, "God, do you remember my call to shelter ministry? Could San Jose in 1986 have been my call and I misunderstood? If so, I'm sorry. I do want to say yes to your direction for my life."

At that time I had been a member of the Brethren in Christ Church in Wichita for a number of years. I was serving as a licensed lay minister working with families in crisis as well as serving on the Midwest Board for Brotherhood Concerns. A few days later, in early February, I visited Glenn Ginder, the Midwest Conference bishop, and his wife Joyce in their home. While there, I picked up the *Evangelical Visitor* that lay open on the coffee table. My eyes, as well as those of the bishop, fell on the picture and article telling of the need for a new director at Lifeline Heaven's Gate Women's Shelter of San Francisco. We both looked up and exclaimed, "That's it!"

June 1, 1989, after selling all my possessions except for a few clothes, books, personal items, and family mementos, my dog Ginger and I flew to San Francisco to begin our new life. My youngest child and teenage daughter, Dena, joined me several weeks later. Although Monte, my oldest son, remained in Wichita, my son Corey moved to San Francisco just three days before the earthquake on October 17, 1989.

Upon arrival in San Francisco, I mov-

Nearly 30 years ago, as a new Christian, I felt a strong call from God to let my life "make a difference." I certainly did not know how that call would formulate. I only knew that the Holy Spirit had made a difference in my life and I wanted to share that spirit with others.

Through the years I have grown in my understanding that we are indeed a temple, the dwelling place of God, and that God is alive on earth, touching others and healing the wounds of the world through us. God has not only gifted me with healing for my own wounds, but has given me a deep compassion for the wounds of others.

Most specifically, I was given a caring and sometimes weeping heart for children in need. Thus over 25 years I served many times as a foster parent. During that time I also raised two natural-born sons and one adopted daughter. As a children's advocate, I consistently participated with local, state, and national organizations for the prevention of child abuse. Through the years I learned that one of the best ways to help a child is to help the parents. This understanding led me to help develop the Big

Sharon Brunner was honored last fall at a Nashville awards ceremony as one of "100 Real Heroes" in a nationwide search to identify 100 people considered to be making a difference in their communities. The survey, conducted by Maxwell House Coffee, was in celebration of the firms' 100th anniversary.

ed into the four-story, 11,000-square-foot building which was to become Lifeline Ministries Women's Shelter.

The Brethren in Christ had founded Life Line Mission in San Francisco in 1910, which served primarily as a skid row ministry for men for most of the following years. A rich history developed as many thousands of lives were touched by the work done by staff and voluntary service workers.

In the mid-1980s the name Lifeline Ministries came into use. In 1987 the Lifeline board of directors decided to embark on a major renovation of the building which would further enable them to serve the ever-growing and changing needs of San Francisco. During the later stages of the renovation period, the services had been stopped and the building vacated.

I picked up the Visitor that lay open on the coffee table. My eyes fell on the picture and article telling of the need for a new director at Lifeline Heaven's Gate Women's Shelter.

My first tasks as the new administrative director were to assist with the finishing touches of the newly-renovated building, obtain an occupancy permit from the city, and develop the volunteer and staff force. The targeted date for opening the new shelter was Sept. 1, 1989.

During those first three months I also sought ways to fulfill the vision of the board to provide a quality Christian shelter for women and children in a manner compatible with the vision God had given to me. I spent considerable time on the streets of San Francisco, meeting homeless women and listening to their stories. I visited quite a number of the 23 existing shelters, of which there were only four for women.

I discovered that those four shelters were all emergency shelters with limited stays of 30-45 days. When a woman's time was up, she had no alternative but to go to another shelter or to the

streets. Many of the women who had fled their batterers often chose to return to their abusive situation rather than go from shelter to shelter or to the streets. It became very clear how easy it would be for a functional person in crisis to become dysfunctional, and how living on the streets could cause a loss of mental health that could result in chronic homelessness. I was shocked to learn there were some 8,000-10,000 homeless people in San Francisco. I was nearly overwhelmed by the realization that there were approximately 2,500 homeless women, with an average of 243 shelter beds available to accommodate them.

Clearly, programs needed to be developed to stop the shattering of lives which is contributing to the rising flood of homelessness in our society. Surely Lifeline could effectively address the increasing needs permeating the feminization of poverty.

Out of this vision, Lifeline Ministries Women's Shelter was developed as the first transitional women's shelter in San Francisco. The focus is to provide a safe, clean, healing environment for women and children in crisis. Lifeline offers crisis counseling, spiritual counseling, and encouragement toward self help and personal empowerment. It is a place where success is supported through job and career counseling as well as educational opportunities to increase skill levels. Parenting classes are provided; conflict resolution skills are taught. Budget counseling is also provided to help minimize future risks of homelessness. The women are assisted with finding resources for child care and affordable housing. The children are also cared for with safety and protection, and enjoy fun activities, Bible School, story times, outings and a beautiful outdoor play area.

Since its September 1989 opening, 97 percent of the women who have gone through the Lifeline program have returned to independent living rather than to the streets or other shelters. Although the women are allowed to stay as long as needed to become truly independent, the average length of stay has been only four months. The building can house as many as 34 people at a time.

Those graduating into independent living are then allowed to come back and participate in the graduate program

for six months. This is a program designed to incorporate into our staff those residents who desire to do so, in order to help them with the transition back into independent living. They are trained to work at Lifeline in exchange for their food needs. They also are given opportunity to make supervisory decisions as well as learn reception skills. As well as strengthening their résumés, they have an opportunity to give back some of what they have received and to remain connected to the support system provided at Lifeline.

Lifeline is primarily funded by individual donations, and is independent of government grants. The board of directors consists of Brethren in Christ pastors and individuals, a San Francisco social worker, a former resident, and two Mennonite Brethren pastors. Part of the vision for the future is to develop an internship program similar to our V.S. program that would allow representatives from other cities to work at Lifeline for a period of time to learn shelter development and management. Maybe then my tension over being able to serve "only a few" will be relieved.

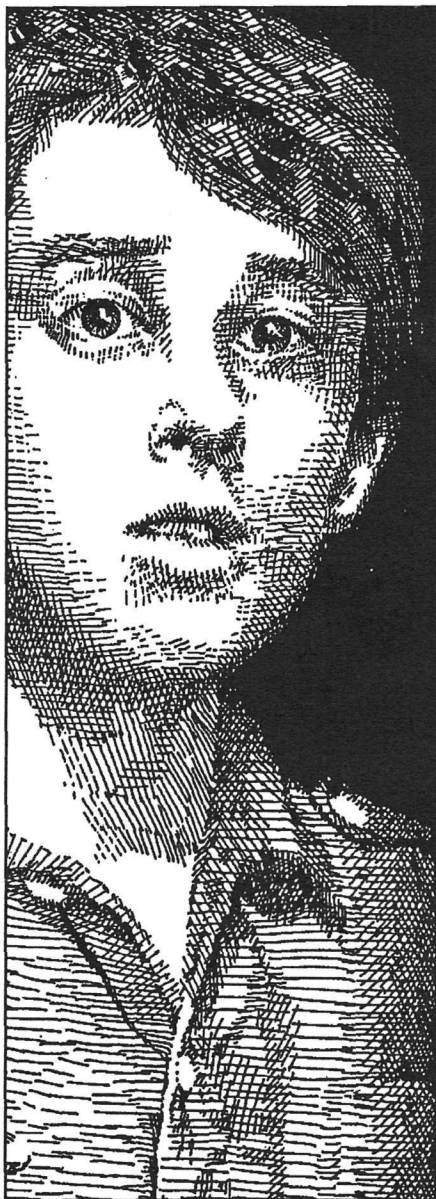
A Gift for Mother



For Mother's Day, here's a unique way to honor your mother, wife, or some other special woman. Help provide a new life, perhaps for someone else's mother.

Your contribution to the 1993 Mother's Day campaign at Lifeline Ministries Women's Shelter in the name of the special woman you wish to honor will allow us to offer a fresh start to a woman who is on the verge of being homeless. Together we can replace her hopelessness with hope and help in the name of Jesus.

For more information, contact Lifeline Ministries, 424 Guerrero St., San Francisco CA 94110. Phone (415) 861-4820.



Suggestions for all adults, not just parents

Building self-esteem in teens

by Bob Laurent

A successful parent helps teenagers accept themselves, like themselves, and be glad they are who they are. Successful parents help their young people realize their value.

How do you begin? Here are several things you can do to build self-esteem in your teenagers.

1. Give them a sense of belonging.

Fitting into most of the social groups which make up the teenager's world almost always depends upon performance, looks, economic standing, or conformity. If your son is athletic enough, he is sure to find acceptance among the school "jocks." If your daughter is attractive, other-cen-

tered, and willing to conform to the dating system, she can count on popularity among her peers.

There is only one group which does not—or at least should not—insist that teens measure up to its expectations before they are accepted: that is the family. It is possible for you to make your home that one place where your teenagers can fit in—in spite of an acne problem, empty wallet, fumbled football, bouts with depression, or an inability to grasp advanced algebra.

2. Resist the urge to recount your former successes.

Zig Ziglar reminds us that when we rehearse our accomplishments from the past with our teens, "time dramatically improves our performance." It is not uncommon for teens to become so discouraged with trying to live up to the quixotic stories and embellished achievements of their parents' past that they opt for destructive behavior.

Competing with the past, even if it is not an illusion, is too unrealistic a burden to lay on any teenager. So avoid the temptation to finish any

sentence which begins with, "What do you mean you can't do it? Why, when I was your age..." or "I'm not one to brag, but..."

Your teens are bound to learn about your past laurels from old high school yearbooks, casual banter at family reunions, and diaries that turn up when you pack to move to a new house. If they discover your credits on their own, it is liable to endear you to them and give them a sense of healthy pride. But if you preach your past to them, do not be surprised by their resentment and alienation. Better that you discreetly share your blunders than your boasts with your teenagers.

3. Caution them frequently that no one can steal their self-worth without their permission.

Neither you nor your teen is responsible for how others mistreat you, but you are accountable for how you react to slander, unjust criticism, and a vindictive spirit.

I had a student with a history of low self-esteem. He was aware of his susceptibility to depression triggered by anyone who criticized his efforts. We talked often about how his true

self-worth was derived not from his performance, nor from the opinions of others, but from the fact that God had made him who he was. He had to stop allowing people or circumstance to steal his self-esteem.

One day in my office, I saw the lights go on in his head and a smile come across his face. It was not long afterwards that I heard he had placed a poster with three meaningful words over the bookshelf in his dorm room: Don't allow it!

Saint Augustine once observed, "People travel to wonder at the height of mountains, at the high waves of the sea, at the long courses of the rivers, at the vast compass of the ocean, at the circular motion of the stars—and they pass by themselves without wondering."

4. It's never too late to focus on your teenager's inner qualities.

We learn not to expect much in the way of physical attractiveness in our newborns for the first few weeks. Though they grow into fine-looking children, each of our babies has been characterized by a head remarkably misshapen from its trip down the birth canal, a scalp as hairless as a billiard ball, and a funny little scowl that could curdle Similax. Cabbage Patch "preemies" have nothing on any of them.

So when our third child was born, I stood outside the hospital nursery window watching the nurse bathe her, thanking God for the smooth delivery, rejoicing in her good health, and praying for God to help us raise our daughter to be a committed Christian woman. Presently a fellow member of the church softball team came along to view the baby and congratulate me.

It was humorous for me to see him taking in that lopsided head, bald pate, wrinkled brow, and toothless scowl. Not knowing me very well,

Perhaps if we took every opportunity to compliment them on their character, integrity, and the fruit of the Spirit as it is evidenced in their lives, we might see them better handle their struggle with self-esteem.

I'm sure he felt that he had to say something appropriate. He went beyond the call of duty.

"Hey, hey! What beauty, huh? You're going to have a hard time keeping the guys away from that one. She's going to be a real heartbreaker!"

I knew that he meant no harm, but his comment got me thinking about the imbecilic system we have for evaluating human worth in this country. Almost from the day of their births, we condition our sons and daughters to believe that their self-worth is wrapped up in their physical appearance.

I overheard a young woman say that girls do not spend all that time and money on cosmetics because they are dumb or vain. On the contrary, they are intelligent enough to know that guys can see better than they can think!

One of the greatest lessons a child can learn is the meaning behind the verse, "The Lord does not see as man sees. Man looks at the outward appearance, but the Lord looks at the heart." It would be a good idea, when we are with our teens, if we could focus on things which last. Perhaps if we took every opportunity to compliment them on their character, integrity, and the fruit of the Spirit as it is

evidenced in their lives, we might see them better handle their struggle with self-esteem.

5. Help them experience satisfaction and find balance with their physical appearance.

As crucial as it is to encourage your teen to focus on his internal qualities, the fact is that there will probably be times when he can't see that "eternal" because the "temporary" is driving him to distraction.

Having a teenager who is inordinately vain about his good looks is a problem. But is it less vain or destructive for a teen to be self-consumed with what he considers to be a physical flaw? I was extremely self-conscious and rendered socially dysfunctional in my early teen years by a chipped front tooth. After being teased by some kids at school about my "Bucky Beaver" grin, it became difficult for me to look people straight on when talking with them, and I eventually developed a crooked smile which remains with me today. My confidence level skyrocketed the weekend I had my teeth capped.

Whether you need to connect with an orthodontist for braces, an optometrist for contact lenses, a dermatologist for skin care, or even a plastic surgeon for help with a crooked nose, your teen's appreciation will make the expense worth it. It may free them up to go deeper when they are no longer plagued by a surface problem.

6. Remind them often of their inestimable worth.

I believe that it is God's desire that our teens value themselves in accordance with the price he has placed upon them. Your teenager is worth the death of Jesus Christ.

My 16-year-old son and I have a better understanding of that price because of a severely broken leg he

suffered in a skiing accident when he was seven. For some reason there was no doctor available to set his bone on that raw February evening, so the decision was made to get him through the night with pain shots.

My nerves were on edge and my heart breaking with compassion as I sat in his darkened hospital room, listening to his quiet weeping turn to crying and eventually to feverish screaming. I felt totally helpless and gladly would have offered both of my legs for breaking if it would have alleviated the smallest part of his suffering.

Eventually, the pain was so intense and his fear of another hypodermic needle so vivid that he called me over

to his bed. "Dad," he begged me, "you've got to promise me something!"

"What is it, son?" I replied, unable any longer to restrain my own tears.

"Don't let them stick me again!" he implored.

Scarcely a moment later, the nurse called me into the hallway and said, "Mr. Laurent, your son is waking up this whole wing. I have instructions to help him get to sleep."

I was relieved to hear that and wondered why they hadn't done so earlier. "Fine," I answered, "How are you going to do it?"

"I have to give him another injection. I need you to hold him down for me."

I pinned my son's spindly arms to the bed as the nurses whipped the sheet off his body and, for the fifth time that night, jabbed him in his bottom with the hypodermic.

His eyes were as big as saucers as he stared at me and let out a scream that pierced me like cold steel: "DA-A-A-A-ADD!"

For the first time in my life, I understood the Father's side of the cross.

The day before his death at Golgotha, Jesus informed his best friends that he would be crucified and that, in the end, even they would betray him. They were vehement in their denial and pledged their loyalty to him. In view of what happened on Friday, his next words surely came from the human side of the God-Man. "But I will not be alone, for my Father will be with me."

Jesus spoke several times as he hung on the cross for six hours between heaven and hell. But to me, his most poignant speech occurred at the moment he fully realized the price which sin was to exact. Bleeding to death for the sins of the world, he became aware of something which had never happened since before the dawn of time. "My God! My God! Why have you forsaken me?"

Did God the Father hear his only Son crying, "DA-A-A-A-ADD!" when, because Jesus became my sin, his own father turned away from him?

If I, having been created in the image of God, instinctively was ready to sacrifice all of my limbs that night just to repair my son's leg, what might the Father-heart of God felt on the dark afternoon his Son was murdered? The more basic question, though, is, why did he allow it?

The answer for you and your teenager is that you both are worth the death of Jesus Christ. You are that much loved.

*Dr. Bob Laurent has ministered to teens for more than 20 years. He holds a Ph.D. in Religious Education, specializing in adolescent psychology. This excerpt, reprinted with permission from David C. Cook Publishing Co., is from his book **Improving Your Child's Self-Image** (LifeJourney Books).*

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Reflections on a women's meeting

by Ann Marie Parry

What comes to your mind when you think of Easter? Is it the vision of the Easter Bunny delivering your children's Easter eggs? The fuss and bother of the holiday season? Additional church programs and a busy schedule? An extra day off work? God's marvelous grace and the power of the resurrection? Easter is a time when we are reminded of God's love for us and that we are special to him.

When I think back on the Easters that I have celebrated, there are some special memories associated with the Easter season. I remember Easter as a little girl filled with a sense of wonder and special happenings. I had grown up in a Ukrainian Greek Catholic Church and Easter was always a time of great ritual and special meaning: from the preparation of the special foods for the Easter basket and the Easter meal, to the preparation of the church including the placement of the tomb in the church, the pageantry of the placement of the "body" in the tomb, and going to the tomb Easter morning to find that it was empty. There was a lot of majesty in those services and an awe of God and his power. I will always treasure those memories.

Last year I had the privilege to attend a totally different celebration of Easter. Since we arrived in Zambia in 1985 I have been involved in the women's group associated with the church at Macha. It has been encouragement to me to be involved with these women. I have joined them for meetings at the church, taken them to meetings at various villages, attended women's conferences, and been involved with their projects. But I will remember last Easter as one of the most special times I have had here at Macha.

The women in Zambia work very hard and have little time for gathering

together for enjoyment and encouragement. Because most families are subsistent farmers, there is little money available for the basic needs, let alone any extras. This became even worse as the drought that struck Southern Africa greatly affected our area. There was no harvest nor income for the year.

The women decided that Easter was a special time and they needed to gather together to celebrate God's grace to us. They invited all the women of the church and the women of the surrounding Brethren in Christ churches to join them. The meeting took place at Macha Secondary School and was attended by about 50 women. Some women contributed mealie meal, some cooking oil or salt, others contributed chickens and green vegetables for the meal. The women began gathering together at 3:00 p.m. on Saturday. As they arrived, the women began preparing for the meal, everyone doing whatever job needed to be done and doing it in harmony. As they cooked, the women sang and fellowshiped together, sitting on the hard ground. There was a great time of singing and traditional dancing in praise to God.

Finally at 9:30 p.m. supper was ready. We ate together thanking and praising God that he allowed us to take time from our daily duties to come together as women of the church, and for providing for our physical needs as well. After the meal we all assembled in the school "auditorium" (a large meeting room complete with backless benches) to have a devotional time and a time of praise.

After this at 11:30 p.m. we retired to the dormitories to sleep on bunk beds without mattresses (sounds quite comfortable!). Many women used the available time to catch up with the happenings in their lives, but I must

admit that I only lasted until about midnight!

The Gospel of John tells us that Mary and the other women started on their way while it was yet dark to prepare the body of Christ. These women did not want to be caught napping when there was work to do, so at 3:30 a.m. we were awakened and prepared for our proclamation of Christ's resurrection. The women, dressed to appear like the angel who proclaimed that Jesus had arisen, complete with a bed sheet covering their head and wrapped around them, braved the chilly predawn morning. We left the school and walked to the mission and church compound, and to the hospital compound. Covering several kilometers, proclaiming in song the good news that Christ has risen from the dead, we sang "*Ulapona, Jesu Ulapona*" (He lives; Jesus, he lives!)

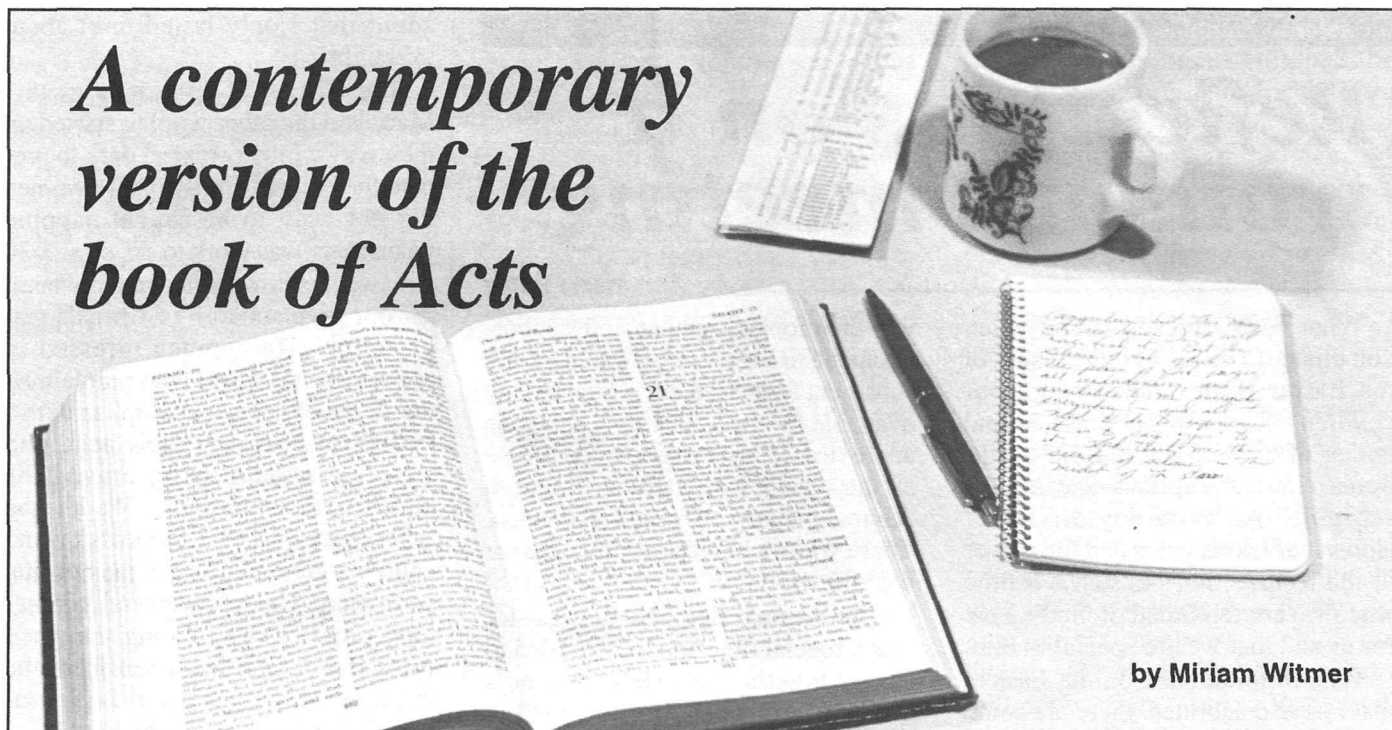
After we returned to the secondary school we were joined by some of the men from the church for a sunrise service conducted by the pastor. The service was conducted out in the open as we faced east, watched, and waited for the rising of the sun. It was a clear crisp morning; the sunrise was spectacular, reminding us how great and how awesome our God is.

Immediately following the sunrise service we had tea and bread together. At the morning worship service at the church the women sang a special song about Christ's resurrection. The women departed for their homes after the service, rejoicing in God's power over death and with the promise of eternal life with him.

Being with these women who have so little yet rejoice so much always makes me so humble. We Americans have so much yet complain so much. These are the poor women who give all they have while we Americans barely give out of our riches. Lord, help me to be thankful for all your blessings and not to take anything for granted, to share all that I have remembering that all that I have comes from you alone.

Dean and Ann Marie Parry are on the staff of Macha Mission Hospital in Zambia.

A contemporary version of the book of Acts



by Miriam Witmer

The book of Acts initiates the beginning of home and foreign missions. May I suggest to you, the book of "Acts" is still being written?

The Lord has chosen a man named Pete and his wife Mim to establish a strong witness for himself in the City of Brotherly Love. In obedience to God's call, Pete and Mim have developed a center for international students. Here they find loving care, and God's message of love for all people. So through these doors have come the lonely, the searching, the soul hungry, the sad to hear the beautiful words of Everlasting Life through Jesus Christ alone.

"Let our God be praised—he doeth all things well!"

The Lord said to the Brethren in Christ mission board, "Go into a new country of South America." After much prayer the Lord put together a team of missionaries—chosen for Venezuela, a difficult land, a religious land, but oh so needy for truth, God's message of personal salvation. As the seed was sown, some sprang up to new life in Christ, until today there are three established churches. In a recent emphasis on evangelism, 15 people accepted Jesus as Savior. The Holy Spirit is bringing fruit for the Lord, because of many faithful servants God has placed in Venezuela to represent him there.

"Let our God be praised—he doeth all things well!"

Among the proud, haughty people of Spain, the Lord has led, directed, guided and chosen a beautiful, young Merly and Bruce Bundy to plant his church. They have faced hard places, discouraging setbacks, and disinterested people—but God is faithful! Today, the seeds of faith have taken root, a church has been planted, and a diversity of ministries adjacent to the capital city of Madrid—the

churches of Parla and Quintana—exist to lift up Jesus to people of Spain.

"Let our God be praised—he doeth all things well!"

On the subcontinent of India, the Lord is pouring out his Spirit in revival. There's a new awakening and moving of God in new areas. Bijoy and Manju Roul have responded, obeyed, and gone to the state of Orissa. The message of salvation is readily accepted and these tribal peoples gladly hear and respond to receive Christ. Hundreds have found peace with God, churches have sprung up in the face of all the persecution and hardship that satan has mustered. Much prayer is needed for this work to prosper.

"Let our God be praised—he doeth all things well!"

In the land of Nepal, a closed land, where to become a Christian was forbidden and the person was sentenced to jail, God has by miracle power brought about a great change. Whereas Christians were thrown into jail, they would preach Christ there, and many others believed. The believers endured every hardship and continued in faith and prayer for freedom, to serve the Lord in Nepal. And the national laws were revised! Praises to our Lord Jesus! Christians who were jailed were told, "Go home; you cause too much trouble here." Now, after years and years of prevailing prayers, people have the choice of whom they will serve, six churches are established, and the seventh on the way.

"Let our God be praised—he doeth all things well!"

What is the book of "Acts" saying about your church of 1993? The assignment and command remains the same as when Jesus said, "Go," "make disciples," "be my witnesses."

God at work in our world

Deliverance and healing

Nancy Shenk—Mtshabezi Mission, Zimbabwe

In spite of the drought-related problems, God is at work in the church. In October we had a baptismal service here at the mission. We baptized 86, received three by the right hand of fellowship, and returned four to church fellowship. It was good to see several old men being baptized. One man came just before baptism and handed over his packet of tobacco. He said he is leaving this life now, and he didn't want to enter the water with that in his pocket. Another could not bend his knees, so he leaned over and dipped his head into the water. One girl shot out of the water before being baptized. Some thought it was demon activity, and we prayed for her. Later Jake explained that no demon can enter where Jesus is. She said Jesus was in her heart. He baptized her quietly. Whatever it was, the Lord brought deliverance.

Last week we baptized 20 and returned seven to church fellowship at Makwe. This is a very small church. The first night of meetings, people were standing outside looking through the windows. The second night, we moved out under the stars and had nearly 400 people. At supertime Saturday evening the pastor came by and said that a woman who had been in the hospital and had just arrived home on the bus wanted to be baptized. She did not look well but felt she wanted to go through with it. We gathered some people together at the tank, heard her testimony and vows, and baptized her. We prayed for her healing, and she just beamed. She said, "I was praying in the hospital that I could be baptized. The Lord has answered my prayer." The next morning she was present in the communion service feeling fine. We give praise to the Lord.

Blessing by accident

Thelma Book—Kitakyushu, Japan

At Yamanota the speaker for the morning service was Mr. Honda, who had had a motorcycle accident recently.

He had been under tremendous pressure at the bank because the manager over him had been reprimanding him almost daily in front of the other employees. What made it so hard to take was that the mistakes he was being blamed for were not his mistakes, but those of people under his supervision. Mr. Honda had just decided to take the criticism because he didn't want to turn around and take out his frustration on the people under him, thus perpetuating the bad feelings.

One day, as he was out driving on bank business, he cried to the Lord, "Can't you give me a little respite from the pressure?" That same day he crashed his motorcycle, injuring only himself and not too seriously. He did have a break in his arm that will mend in due time. But the accident gave him vacation with pay, time to spend with the Lord, and really "revved him up" spiritually.

He says his boss will be moved upstairs in three more years, and he feels that the Lord has given him that much staying power. He was really bubbling over, and his message blessed us, too.

People and places

John A. Brubaker—Nahumba Mission, Zambia

You have read much about the drought and starvation in Africa. You've also gotten reports of how aid is often misused or squandered before it gets to the point of need. So you will be pleased to know that your missionaries here have been highly effective in their supervision of food distribution programs. It is most gratifying to be on this end of the relief pipeline and see its positive effects in the lives of people.

At the same time, the spiritual ministries continue. They represent our primary reason for being here. Recently I was asked to preach in the Sunday worship service at Shabalala. This is a newer congregation started by our church planter, Rev. Jonathan Mwaalu. The congregation meets for worship in an abandoned tobacco barn. There are few chairs and stools for seating; many sit on the concrete floor for the two-hour service. There is no pulpit. This small congregation includes a good number of men,

some of them recent converts. Moses Mudaala, Nahumba's farm manager, provides temporary leadership for the group. He often travels the 38 kilometers (23 miles) on bicycle to meet with them. He is an enthusiastic worship leader. When the group gathers for worship their singing is spirited, and they listen attentively to the message. Pray that the Lord will provide strong pastoral leadership for this new group of believers.

First impressions

Gary Andricks—Mbalula Village, Malawi

Our village is beautiful. We are located at the base of a mountain and surrounded by cornfields and banana groves. We can see the lake (Lake Malawi), which is approximately 30 miles away by road. The people are warm and friendly and enjoy laughing along with us at our attempts to use our few phrases of their language.

Our first night in the village was a memorable one. We arrived late in the afternoon after a three-hour drive from Limbe. It would soon be dark, so we fixed our beds, hung the mosquito nets and swept away some of the dust and cobwebs before going to bed.

An hour later we heard the watchman call for us, which almost scared the living daylights out of us. He doesn't speak English, but he pointed to his leg, which was oozing blood, and got the message across that he had been bitten by a snake. All of our medical experience was gone in the surprise, and our snake-bite kit was buried in one of our pieces of yet unpacked luggage.

Finally I went out into the pitch-dark night to call a neighbor who spoke some English and could direct us to the hospital. We prayed aloud all the way there. Once we arrived, the staff had few medicines available. They even sent for the pharmacy technician at home, but he was not able to help. They did finally give him an antihistamine and began antibiotics. He was admitted, although there was no bed available for him to sleep on. Three days later, after many prayers, the swelling went down, and he was released. He praised God for his healing. ■

"We should not make it difficult"

by R. Donald Shafer

The 22 members of the Board of Administration (BOA) met in extended sessions from Wednesday evening through Saturday noon of February 24-27, 1993. Also, a few guests and some members of the Jacob Engle Foundation were in attendance. From the beginning, we focused on the Scriptures and spent time in prayer. In one of the several devotional times, we noted the dynamics of the early church council in Jerusalem (Acts 15). In many ways, we can relate to that event.

Those who carry designated responsibilities brought reports and presented issues that we as a church family are now facing. In many ways there was a sense of need for change to match our times. There was also an awareness of new beginnings since we met in the new church offices at 431 Grantham Road, just at the edge of Messiah College campus. The BOA also met with a sense of responsibility to carry on the business of General Conference actions and to care for issues during the 1992-1994 biennium.

The one major issue before the Board of Administration at this meeting was the "refinement of our polity." The 1992 General Conference authorized the BOA to evaluate and review:

- The number of general church administrators such as general church leaders, bishops, executive directors and associates;
- The number of general church boards;
- The administration, size, and structure of the regional conferences;
- The funding of general and regional ministries.

Conference also approved a motion that the "BOA may also bring certain proposals to be acted upon for implementation by the 1994 General Conference, particularly the issue of the four regions now sharing a bishop. If deemed advisable, the BOA may take action in consultation with the four regions and as part of the bishop selection process that will occur during the next biennium, to provide a resident bishop in each region." It was further approved to have the BOA report on the strengths, weaknesses, and any proposed changes to the 1994 General Conference (see the *1992 General Conference Minutes*, pp. 63-64).

In light of those Conference actions, the BOA affirmed some rationale that was presented regarding how we order our church life, especially for the regional and General Conference functions. Some persons will be interested to know that several specific actions were taken to address the refinement of our structures.

1. The BOA decided to maintain the present eight regional conference boundaries for the 1994-1996 biennium. It was decided to assign bishops to each of the eight regional conferences, but only for a two year temporary assignment. There could be a resident bishop in each conference where it is deemed essential. It

was decided that for Central, Midwest, Pacific, and Southeast, there would be half-time portfolios. Also, there could be shared bishops with those assigned in the Pennsylvania area where loads were lightened in 1990.

2. The decision was made to reduce the number of general church leaders from four to three and that this be implemented in 1994 pending General Conference action.

3. The concept of a council or cabinet of general church leaders, regional bishops, and executive directors of general church boards was approved in principle for the 1994-1996 biennium. This will tie the general and regional church leaders more closely together in prayer and planning.

During the next number of months, these decisions will be shared with the eight regional conferences. The bishop selection committees will begin their work for five of the eight regional conferences. A selection committee has been appointed to nominate the general church leader.

Other issues that the BOA reviewed were:

- review of our priorities on evangelism and discipleship;
- planning for the 1994 General Conference;
- approval of the 1994 General Ministries Budget;
- the Brotherhood Health Plan;
- reports from each of the regional representatives;
- reports from each of the general church boards.

It was also decided that the BOA would meet again in extended session in September of 1993 to do further work for 1996 and the future.

During 1993 and early 1994, the BOA welcomes feedback and suggestions. These may be shared with your regional bishops, regional BOA representatives, or sent to the General Secretary.

Your prayers and counsel are needed as we seek to do God's will for these times. As with the early church, our desire is not to make it difficult. Also, it seemed good to the Holy Spirit and to us not to burden you beyond the essentials (Acts 15:19, 28). We appreciate both the spiritual encouragement and the financial support of the congregations.

Don Shafer is General Secretary for the Brethren in Christ Church.

Invitation for suggestions in bishop selection process

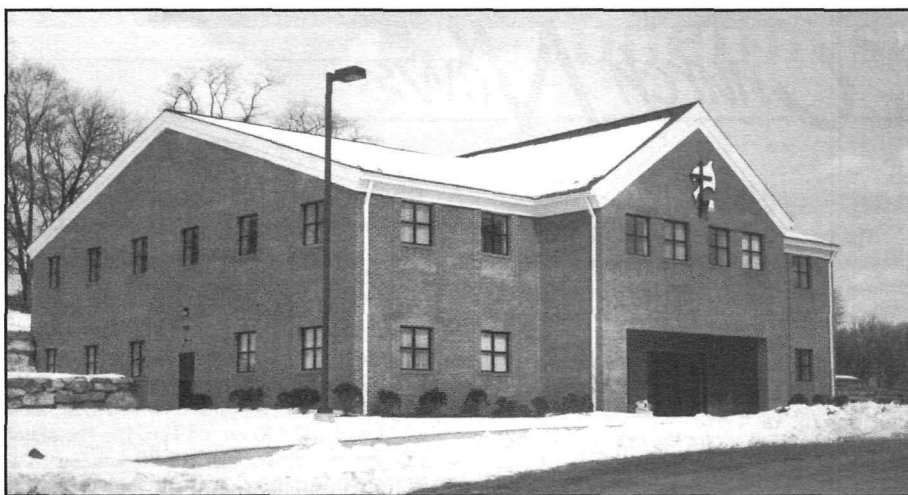
Three bishops have terms expiring as of August 1994: Bishop Louis Cober (Pacific and Southeast Conferences), Bishop Glenn Ginder (Central and Midwest Conferences) and Bishop H. Frank Kipe (Allegheny Conference). The regional conferences where they are assigned will confirm persons to serve on their respective Bishop's Selection Committee.

One of the first steps in the process is to secure names of persons for consideration as nominees for the office of bishop. Nominees are to be chosen from the ordained ministers. Spiritual maturity, wisdom, good judgment, administrative leadership ability, and pastoral leadership experience are important for this responsibility.

Members of the Brethren in Christ Church are invited to submit suggested nominees regardless of the conference they live in. Names must be submitted to John A. Byers, Director of Bishops, P.O. Box 290, Grantham PA 17027-0290, by May 1, 1993.

Dedication of General Church Offices

by Harvey Sider
and Harold Chubb



The Board of Administration was in the midst of its first meeting in the recently-completed church office building, located adjacent to the main entrance to Messiah College, Grantham, Pa. What more appropriate occasion to share in a brief ceremony of thanks and dedication?

General church leaders, stewardship and missions leadership with their staff, the bishop of the Susquehanna Regional Conference, and the members of BOA joined with several of the Brethren in Christ contractors and sub-contractors as they crowded into the reception area following their day's work. Led by the Moderator and General Secretary, the more than 50 people recognized the goodness of God in bringing to completion a ministry building to serve the church. Through an estate gift and a gift from Messiah College, the facility was dedicated debt-free and without using funds from Cooperative Ministries or the congregations.

An open house is scheduled for Sunday, April 4, from 2:00 to 4:00. In addition, there will be opportunities sched-

uled during the 1994 General Conference for persons to tour the offices.

Building facts and figures

The two-story building consists of slightly more than 10,000 square feet of space. In addition to the reception area, the first floor consists of two private offices, five semi-private offices, seven work stations, an archives room, mail/work room, and several storage areas. On the second floor are five private offices, five semi-private offices, twelve work stations, two conference rooms (one large room seating 26 persons at tables, which can be divided in two; one smaller room seating 12 persons around one large table), and a kitchen.

General Church Leaders, Stewardship and Planned Giving, and Jacob Engle Foundation administrators and staff are located on the second floor, while Brethren in Christ World Missions and the Susquehanna Regional Conference bishop have offices on the first floor.

Those who worked on the job who are

Brethren in Christ contractors and sub-contractors are:

Nauman Construction, general contractor (Glenn Nauman, C.E.O.)

D. H. Funk and Sons, excavation (Donald Funk, president)

Interior 2000, flooring and window treatment (Todd Lehman, president)

Kipe Steel, denominational emblem (Kenneth Kipe, contributor)

Don Kitner, landscape owner

Woodsong Inc., counter tops (Eugene Winters, president)

Charlie Byers, book cases

Ray Zercher, project photographer

A number of volunteers helped to install cabinets and shelving, make and finish book cases, install computer networking, and move equipment: Mike Bashore, Brad Brubaker, Laban Byers, Harold Chubb, Rick Dent, Irwin Engle, John Eyer, John Hawbaker, Avery Kanode, Walter Lehman, Elvin Peifer, Ethan Mann, John Musser, Kevin Wenger, and Dale Wolgemuth.

Also at this time, the missions offices in Mount Joy, Pa., and Stevensville, Ont., were brought together at the Grantham location with the help of Howard Burkholder, J. Milton Byers, Edward Climenhage, Marti Climenhage, Mr. and Mrs. Don Cornell, John Day, Eber Dourte, Ray Frayle, Karen Haldeman, Dave Heise, Greg Hench, Jared Keefer, Gary Lebo, Merle Mater, Dick Miller, Dwight Rotz, Elwood Rotz, Bob Seymour, Mark Seymour, Steve Sider, Don Spurrier, John Spurrier, Earl Wolgemuth, Lester Wolgemuth, Rudy Wolgemuth, and Jan Yeaman.

The building committee members were Harold Chubb, chairman; John Byers, secretary; Charles Frey, treasurer; and D. Ray Hostetter, from Messiah College.



Gerald Breneman, president of Nauman Construction, (lower right) hands a ceremonial key to the building to Harvey Sider, Moderator, while Don Shafer, General Secretary, watches.

Church News

Allegheny Conference

The Prime Timers of the **Fairview Ave.** congregation, Waynesboro, Pa., held a progressive dinner on Feb. 20. The church sponsored a "Whole Christian Life" seminar Feb. 27—a one-day membership class. ● On Feb. 21 the **Five Forks** congregation, Waynesboro, saw the Tony Campolo film "The Church . . . God's Instrument for Changing the World." ● Don and Esther Martin were the speakers for the Feb. 26 sweetheart banquet of the **Hollowell** congregation, Waynesboro, on the theme "Why Aren't We Sweethearts Anymore?" ● The **Iron Springs** congregation, Fairfield, Pa., recently began a Wednesday afternoon home Bible study for seniors. The Billy Graham film "Eye of the Storm" was shown Feb. 21. ● The **New Guilford** church, Chambersburg, Pa., held a Feb. 20 all-day seminar by Ruth Dourte on "Handling Your Emotions." ● Thirty-one people of the **Springhope** congregation, Schellsburg, Pa., enjoyed games after a sweetheart meal Feb. 13 at Country Way restaurant. Bishop Kipe brought greetings on Feb. 14. ●

Youth Pastor wanted for the Manor Brethren in Christ Church. This full-time position provides opportunity of ministry to 150 youth and young adults.

We are seeking a person with professional experience in youth ministry, a deep spiritual commitment, and an undergraduate degree. Send résumés to:

Manor Brethren in Christ Church
102 Manor Church Road
Columbia, PA 17512

MCC needs two people to lead a Youth Discovery Team during the summer of 1993. The two leaders—one African-American and one Anglo—will lead a team of African-American and Anglo youth who will live, travel, work, reflect and study the Bible and inter-racial relations for 3 months in New Orleans, Los Angeles, and rural Mississippi. Qualifications include organizational skills, a college degree, at least 5 years work experience, plus training or experience in conflict resolution/mediation or interest or experience in drama or music. MCC pays all travel, living, and personal expenses for leaders, plus a monthly personal allowance. For information or to apply, contact MCC Visitor Exchange Program at (717) 859-1151.

The **Van Lear** church, Williamsport, Md., held renewal services Feb. 12-14 with Henry Ginder.

Atlantic Conference

On Feb. 21 the **Cross Roads** congregation, Mount Joy, Pa., began the Chapel of the Air 50-Day Adventure. The film "Consider It All Joy" was viewed in the evening. ● The **Elizabethtown**, Pa., congregation was treated to the musical "On Bended Knee" on Feb. 14. The church was the site of the Mar. 19-20 seminar "Two Worlds in Conflict: Three Perspectives on a Christian Response to Society." ● On Mar. 20 Valerie Hanick of Jews for Jesus presented "Christ in the Passover" to the **Fairland** congregation, Cleona, Pa. ● The **Free Grace** church, Millersburg, Pa., had revival services Feb. 21-28 with Luke Keefer Jr. ● After the Feb. 24 community meal the **Harrisburg**, Pa., congregation heard from Nancy Peterman about God's work in Colombia.

The women's fellowship of the **Hummelstown**, Pa., church made Valentine trays on Feb. 9. On Feb. 10 Carl E. Ginder, United Zion Home Administrator and former board member of the Manheim church, introduced and did a wrap-up of the video "The Business of Paradigms." ● The **Lancaster**, Pa., church held a Christian education appreciation dinner on Feb. 28. The senior highs had an old-fashioned taffy pull on Feb. 7. ● On Mar. 7 the **Manor** congregation, Mountville, Pa., had a concert by Christy Jantzen. ● The **Mastersonville** congregation,

Manheim, Pa., recently viewed the video series "Coping with Anxiety." ● Feb. 7 was youth Sunday at the **Millersville**, Pa., church with Mike Martinelli speaking. ● The **Montoursville**, Pa., congregation recently devoted Wednesday nights to a seven-week study of "Facing Your Fears About Sharing Your Faith." ● Guest speaker Feb. 7 at the **Mt. Pleasant** church, Mount Joy, Pa., was Michael Rockafellow from Lansing, Mich.

Esther and Bob Jeffers, with Africa Inland Missions, shared about their work in Tanzania during the Feb. 7 Sunday school hour of the **Pequea** church, Lancaster, Pa. Tom Denlinger was Feb. 14 youth Sunday speaker. ● On Feb. 18 Janet Peifer led the Sonshine 'n' Coffee discussion at the **Refton**, Pa., church on "Parenting Grandpa and Grandma: the challenge of caring for aging loved ones." ● The **Shenks** church, Elizabethtown, Pa., took part in the "Survival Skills for Changing Times" 50-Day Adventure. ● The Pioneer Clubs of the **Souderton**, Pa., church had their annual rollerskating on Feb. 9. The youth planned a day of skiing Feb. 27. ● The **Summit View** church, New Holland, Pa., had a "Phones for You" project Feb. 22—Mar. 12 using 13 telephones with a "miracle" goal of 1,000 dial-ups a night.

Canadian Conference

Warren Hoffman recently led a seminar on "Excellence in Worship" at the **Boyle** church, St. Ann's, Ont. ● On Feb. 12 the sweetheart

Kathleen Leadley ordained

Kathleen Leadley was recently ordained into Christian ministry at Orchard Creek Fellowship, St. Catharines, Ont. Bishop R. Dale Shaw performed the rite of ordination, assisted by Rev. Gordon Gooderham.

Sensing a growing call to Christian ministry, Kathleen returned to school for the purpose of preparing for pastoral ministry. She graduated, with distinction, from Brock University with a Bachelor of Arts degree, majoring in psychology in 1991. She is presently enrolled in the M.Div. program at Ontario Theological Seminary, Toronto, Ont.

Kathleen has served as Associate Pastor for the past three years at Orchard Creek Fellowship and has recently been called as senior pastor of the congregation. Active within the denomination, she serves on the editorial committee of the *Brethren in Christ History and Life* (the



journal of the Brethren in Christ Historical Society), the board of directors of Camp Kahquah, and other denominational planning committees.

Kathleen is married to Robert, Director of Stewardship of the Canadian Conference of the Brethren in Christ Church. They have eight children and four grandchildren.

social of the **Massey Place** congregation, Saskatoon, Sask., included viewing wedding albums and a newlywed game. ● The **North East Community** congregation, Calgary, Alb., had a recent study of *How to Give Your Faith Away*. ● Pastor Smith of the **Oak Ridges**, Ont., congregation was an evangelist Jan. 27—Feb. 7 at Camp Freedom, Fla. Laurie Haddon, Walter Kelly, and Myron Hoover preached in his absence. ● Evening services in February at the **Port Colborne**, Ont., church centered on family topics and events: adoption and foster parenting; the "Children at Risk" films; a sweetheart banquet; and family altar night.

The Proclaimers gave a concert Feb. 7 at the **Rosebank** church, Petersburg, Ont. The MCC video "Everyone Counts" was Feb. 14. ● A Prime-timers Valentine lunch was Feb. 16 for the **Sherkston**, Ont. church. Pioneer Clubs ice skating was Feb. 16. ● The **Springvale**, Ont., church had five midweek cell groups Jan. 19—Mar. 9: The empty nest, prayer, youth share and care, young adult Bible study, parents of little people. ● The **Upper Oaks**, Oakville, Ont., parents had a meeting Feb. 17 with Tim Windsor to discuss student ministry. Beth Springle preached Feb. 21. ● Dave Illman recently led a spiritual emphasis week with the **Wainfleet**, Ont., congregation. Twice a month the Wainfleet youth enjoy an "afterglow" at family homes following the Sunday evening service. ● On Feb. 4 the **Welland**, Ont., church hosted the Christian Benefit Shops anniversary dinner with guests Rick and Louise Bauman, just returned from Labrador.

Central Conference

The opening day sermon of the 50-Day Adventure for the **Amherst** congregation, Massillon, Ohio was "Less Is More." ● Six families of the **Ashland**, Ohio, church attended the Central Conference Family Retreat Feb. 20-21 in Ft. Wayne, Ind. ● Rev. Paul Collins, Director of Barberton Rescue Mission, led Feb. 10-14 youth week services for the **Bethel** congregation, Merrill, Mich. ● Bishop Ginder visited the **Beulah Chapel** church, Springfield, Ohio, on Feb. 28. He brought an evening seminar, "Dry Mud," on getting along with one another. ● Member Elaine Deihl of the **Christian Union** congregation, Garrett, Ind., works with Focus on the Family in Colorado Springs.

The **Fairview** congregation, Englewood, Ohio, had special meetings Mar. 6-7 with Mike and Sherry Holland. The youth recently participated in Operation Powerlink, a nationwide youth evangelism event. ● The **Highland** church, West Milton, Ohio, recently received nine new members. The congregation had a sweethearts evening Feb. 12 at Christian Dinner Theatre. ● The women of the **Lakeview** church, Goodrich, Mich., revealed secret sisters at a Feb. 6 Valentine party. ● On Feb. 28 the **Nappanee**, Ind., congregation had a hymn festival focused on biographical sketches of hymn writers and singing of their famous hymns. ● The **Mooretown** church, Sandusky, Mich., reports that remodeling is completed and paid for in anticipation of hosting Central Conference Mar. 27. The church has a new adult choir.

Ken McDaniel recently was consecrated as the first deacon of the **Peace Chapel** church, Ravenna, Ohio. The Waggoner Family Singers

E.V. Timelines

100 Years Ago

April 1, 1893 issue—Under "An Appeal," signed by D. Heise, secretary, and Samuel Zook, chairman: "Three years ago, at the Conference in Southwestern Ohio, it was decided to appoint a working missionary board, subject to the general mission board. One of the duties of this board . . . is to collect funds for the missionary cause. We, therefore, . . . suggest and earnestly desire that in every district of the church, on the last Sunday in April or the first Sunday in May . . . [churches] give an opportunity to all to lay up, as we are taught by Paul, according as God has prospered us, for the mission cause, and report at General Conference."

75 Years Ago

April 22, 1918 issue—In "Does Education Lead People Astray?" by P. J. Wiebe: "It is a sad fact that there is a great deal of prejudice against education in the Brotherhood. If any one, who has been going to school for some time, makes a mistake, there are plenty who are ready to say: 'I told you so, that is what education does.' . . . Have you ever thought of it that ignorance has done nothing for mankind? . . . The church needs educated people. By establishing the Bible School at Grantham . . . General Conference sanctioned education."

50 Years Ago

April 26, 1943 issue—"Important Notice": The Advisory Committee in charge of General Conference petitioned the church leaders to consider the advisability of holding General Conference as usual under the present war crisis. They advised it be a limited conference with only delegates, board members and officials invited; it would be moved from Central Manor camp-meeting grounds to Messiah College; and it would be business meetings only—no special programming.

25 Years Ago

April 8, 1968 issue—"Messiah Establishes Urban Campus": "The establishment of a 'living-learning' center by Messiah College on the campus of Temple University was announced. . . . The center, which will allow a selected group of students and faculty from Messiah College to study and teach at Temple, will be partially financed by a grant to Messiah College from the U.S. Office of Education. . . . The program, the first of its kind in the U.S., will begin in September 1968."

10 Years Ago

April 1983 issue—D. Ray Hostetter, in "Why Messiah College—Africa?": "Our global age makes it mandatory for Messiah College to get involved at the world level in a new way. . . . As African countries develop, secularism is also rising and it is therefore of the highest importance to provide the opportunity of a Christian higher education to the indigenous leaders in all walks of life."

led the entire Feb. 21 morning service. ● The **Northgate** church, Tipp City, Ohio, hosts "Codependent No More" meetings on Thursday nights. February subs and pizza sale profits went toward new carpeting. ● The **Pleasant Hill**, Ohio, church received two new members in February. Feb. 21 was day one of the 50-Day Spiritual Adventure. ● The **Sippo Valley** congregation, Massillon, Ohio, recently had a commissioning service for Dan and Helen Glick, departing for 18 days in Russia. ● The quiz team of the **Union Grove** church, New Paris, Ind., attended the Am/Can meet in Goodrich, Mich., in late February. The film "Catholicism—Crisis in Faith" was viewed on Mar. 1.

Midwest Conference

The **Bethany** church, Thomas, Okla., has added to its library *What Mean These Bricks* by Avery Zook, the story of the Ringgold meeting house. ● The **Navajo Chapel** church, Bloomfield, N.M., has a goal of 10 new converts in 1993. Henry Ginder gave the Mar. 14 morning message. ● The **Oklahoma City**, Okla., church reports 65 members. A new adult Sunday school class has been formed for newcomers and visitors. ● Bishop Ginder spoke on Feb. 7 to the

Employment Opportunity Director of Mental Health Services

Kings View Mental Health System, sponsored by Mennonite Health Services, is actively seeking candidates for the position of Director of Mental Health Services. This position will be responsible for planning, organizing and directing the overall operation and development of Kings View private mental health programs located in Fresno and Reedley, Calif., as well as providing direct clinical services (approximately 50% of time). These programs include adolescent residential, adult partial hospitalization and related programs.

Candidates must have a graduate degree in mental health, healthcare administration or related field; a current license as a Psychologist and the ability to be licensed in California; ten years of progressively responsible experience in mental health care; and at least five years post licensure experience directing mental health programs.

Compensation is negotiable depending on experience. Deadline for application is April 15, 1993.

Kings View is located in California's diverse Central San Joaquin Valley. Our mission is "to provide mental health services... in the spirit of Christ's example of love, compassion and respect for all persons."

If you are interested in discussing this opportunity further, please contact Doug Clute, Director of Human Resources, or Mike Waters, Chief Executive Officer, at (209) 638-2505 or (800) 348-5577. Please send your vitae and professional references to Kings View, 42675 Road 44, Reedley, CA 93654, Attn: Doug Clute.

Church news is due the first day of each month. If a Sunday precedes the due date by less than 5 days (7 for Canada), omit that bulletin and send the rest. For instance, March 1 was a Monday. If you waited to include the Feb. 28 bulletin in your mailing, your news arrived too late to appear in this issue. Thanks to all the correspondents represented here who faithfully send news.

Rosebank congregation, Hope, Kan. ● The **Zion** church, Abilene, Kan., hosted a junior quiz invitational meet on Feb. 13. Feb. 28 was family night at the Salina YMCA.

Pacific Conference

On Feb. 13 the youth of the **Chino**, Calif., church sponsored a "Valentasia" banquet. AWANA olympics were Feb. 27. ● Keith Ward began Feb. 1 as associate pastor of the **Moreno** congregation, Moreno Valley, Calif. ● Dave Ruiz was in concert Feb. 28 at the **Ontario**, Calif., church. ● On Feb. 6 Heidi Froemke, former missionary nurse in Zimbabwe, gave a slide presentation during Sunday school and sang and spoke in the worship service of the **Pacific Highway** church, Salem, Ore. The film "Zamperini: Still Carrying the Torch" was shown Feb. 21. ● Bob Abair has been named interim Director of Youth Ministries at the **Upland**, Calif., church. A mini-concert by Scott Wollam was Feb. 21.

Southeast Conference

The youth of the **Community Bible** church, Sarasota, Fla., had a yard sale Feb. 27. The ladies had a lunch and recipe swap Feb. 18. ● Bishop Cober visited the **Holden Park** congregation, Orlando, Fla., on Feb. 7. Pastor Gramm is now serving part-time. Dusty and Corrine Cooper sang at the Feb. 14 banquet.

Susquehanna Conference

The February sermons at the **Carlisle**, Pa., church were on The Stewardship of Personal Health: Physically, Morally, Mentally, Spiritually. ● The youth of the **Cedar Grove** congregation, Mifflintown, Pa., recently sponsored a volleyball tourney to raise money for their summer mission trip. "New Pathways," a divorce

recovery group, meets during Sunday school and for social activities. "Broken Pieces" is a Bible study group led by Pauline Allison for anyone experiencing significant loss. ● On Mar. 2 the **Cedar Heights** women had a carry-in dinner, and white elephant and bake sale. The Vicksburg Quartet sang on Feb. 28.

NIV Bibles were given recently to the **Colyer** church, Centre Hall, Pa., by Rev. Robert and Norma Ross and Don and Mary Spicer. ● Dan Wilt of Youth With a Mission led a Feb. 5-6 worship seminar with area churches at the **Cumberland Valley** church, Dillsburg, Pa. ● The **Fairview** congregation, Reesers Summit, Pa., had an extended missions conference Feb. 28, Mar. 3, and Mar. 7. ● Feb. 21 was spiritual life day at the **Grantham**, Pa., church with speaker Bob Hempy on "A Call to Celebration." The church has suspended discussion about moving off campus. ● The **Jemison Valley** church, Westfield, Pa., had a recent sermon series on Jonah. ● The **Locust Grove** church, York, Pa., participated in the 50-Day Adventure: "Survival Skills for Changing Times."

The **Marsh Creek** church, Howard, Pa., had a Feb. 20 sweetheart banquet at Jaycee Hall in Blanchard. ● Pastor Hepner of the **Mechanicsburg**, Pa., church has announced plans to take a study leave this summer at Fuller Seminary and School of World Mission. The Hepners have accepted a new five-year term. ● On Feb. 3 Pastor Lehman gave a report on their trip to Zimbabwe to the **Messiah Village** congregation, Mechanicsburg. ● "Writing a Will and Christian Stewardship" was Lane Hostetter's theme Feb. 28 as he spoke to the **Morning Hour Chapel** church, East Berlin, Pa. ● On Feb. 5-7 the youth of the **Redland Valley** church, York Haven, Pa., had snow camp at Lake Champion, N.Y., with speaker Jeff Boucher of Wyckoff Baptist Church. ● The church board and spouses of the **Roseglen** church, Duncannon, Pa., attended a retreat Feb. 5-6 at Kenbrook Bible Camp.

Employment Opportunity

Philhaven, psychiatric continuum of care owned and operated in southcentral Pennsylvania by the Mennonite Church, is seeking a qualified individual for the position of Director of Public Relations to give leadership to public relations and communications activities. Should possess a solid knowledge and experience background in communications project management and publicity and general public relations skills. Strong interpersonal skills and an identification with Philhaven's Christian perspective also essential. Comprehensive benefits, salary commensurate with experience. Interested candidates should forward résumé to Rich Sider, Director of Human Resources, Philhaven, P.O. Box 550, Mt. Gretna, PA 17064.

For The Record

Births

Auker: Brandon Joel, Jan. 31; Tim and Kathy (Levy) Auker, Cedar Grove congregation, Pa.

Bashore: Zachary Daniel, Jan. 24; Mike and Beth (Byers) Bashore, Elizabethtown congregation, Pa.

Bingaman: Ridge Lee Andrew, Jan. 28; Randy and Ronalyn (Decker) Bingaman, Holwell congregation, Pa.

Bream: Taylor Jordan, Jan. 3; Tom and Gina Bream, Mechanicsburg congregation, Pa.

Corl: Aaron Lyle, Dec. 28, 1992; Mike and Karen (Zook) Corl, Abilene congregation, Kan.

Craun: Adam John, Apr. 16, 1992; Keith and Sheryl (Byers) Craun, Perkiomen Valley congregation, Pa.

D'elassandro: Adam Edward, Feb. 10; Tony Kovalesski and Linda D'elassandro, Montoursville congregation, Pa.

Elliott: Eugene, Jan. 13; Dale and Margaret Elliott, Mt. Rock congregation, Pa.

Garns: Erin Elizabeth, Feb. 17; Joseph and Nancy (Black) Garns, Chambersburg congregation, Pa.

Heck: Austin Ray, Feb. 3; Randy and Natalie (Meyers) Heck, Chambersburg congregation, Pa.

Heisey: Alisha Dawn, Feb. 13; Jay and Sandy (Winters) Heisey, Cross Roads congregation, Pa.

Holcomb: Felicia Anne, Feb. 20; Mike and Ruth (Wingerd) Holcomb, Rosebank congregation, Kan.

Janzen: Hannah Miriam, Jan. 4; Dan and Karen (Major) Janzen, Falls View congregation, Ont.

Riggin: Michael Joseph, Jan. 11; Walter and Lori (Dressler) Riggin, Millersville congregation, Pa.

Ryan: Adam Michael, Dec. 28, 1992; Terry and Pam (Heisey) Ryan, Lancaster congregation, Pa.

Stull: Matthew Michael, Feb. 6; Michael and Elaine (Kohli) Stull, Nappanee congregation, Ind.

Winger: Jennifer Susan, Feb. 19; Randy and Susan (Ardizzone) Winger, Bertie congregation, Ont.

Weddings

Gettel - Caldwell: Teresa Caldwell and Roger, son of Jay and Erma Gettel, Jan. 16, at Mt. Rock Brethren in Christ Church with Rev. Lloyd T. Zimmerman officiating.

Knepper - Boyd: Mardell L., daughter of Galen Boyd and Fay Boyd, Lebanon, Pa., and Roger L., son of Mr. and Mrs. D. Ray Knepper, Mechanicsburg, Pa., Jan. 30, at Mechanicsburg Brethren in Christ Church with Rev. Ken Hepner officiating.

Mater - Winger: Pauline Winger, Wainfleet, Ont., and Basil Mater, Port Colborne, Ont., Jan. 2, at Wainfleet Brethren in Christ Church with Rev. Trevor Main officiating.

Poillon - Thomas: Diane Lynette, daughter of Marlin and Doris Thomas, Lancaster, Pa., and Richard Denis, son of Leo and Mary Ann Trager and the late Richard Denis Poillon, Lancaster, Pa., Feb. 14, at Manor Brethren in Christ Church with Bishop John Hawbaker, Bishop David Thomas, Rev. Robert Hempy, and Rev. Patrick Devine officiating.

Willberg - Harmon: Laurie J., daughter of Dr. and Mrs. Wendell E. Harmon, Upland, Calif., and Dean M., son of Mr. and Mrs. Carl H. Willberg, Pincher Creek, Alb., Dec. 27, 1992, at the home of relatives with Bishop Louis Cober officiating.

Wilson - Engdahl: Tamara, daughter of Eric and Gail Engdahl, Montoursville, Pa., and Brett, son of Doug and Pam Wilson, Montoursville, Feb. 27, at Montoursville Brethren in Christ Church with Rev. Gary A. Herrfort officiating.

Obituaries

Dagen: Charles L. Dagen Sr., born Sept. 16, 1893, son of Benjamin F. and Elizabeth Lipp Dagen, died Feb. 19. Preceding him in death was his wife Marion R. (Yuninger). Surviving are 2 sons, Robert and Charles Jr.; 2 daughters, Florence Hess and Miriam Miller; 14 grandchildren; 32 great-grandchildren; 1 great-great-granddaughter; and a sister, Barbara Sullenberger. Charles owned and operated Dagen's Lanco Market in Willow Street, Pa., from the 1930s to 1973. He was a former member of the Refton congregation where he served as deacon, Sunday school teacher and superintendent. He was a member of the Pequoa congregation, Pa., where the funeral was held with Rev. Omer E. King, Rev. Walter Lehman, and Rev. Paul Dagen officiating. Interment was in Longenecker's Reformed Mennonite Cemetery.

High: Clifford W. High, born July 4, 1908, in Berks Co., Pa., died Feb. 7. Surviving are his wife, Josephine; a son, Douglas W.; and two grandchildren. He was a member of the Grantham, Pa., congregation and a resident of Messiah Village. The funeral service was held at the church with Dr. Robert B. Ives and Rev. Christopher Weinhold officiating. Interment was in Blue Ridge Memorial Gardens.

Hollinger: Marvin H. Hollinger, born July 9, 1920, died Oct. 20, 1992. Surviving are his wife, Ethel; three sons, Earl, Nevin, and Steve; and a daughter, Carol Ann Strayer. A memorial service was held at the Manheim Brethren in Christ Church with Dr. Roy J. Peterman officiating. Interment was in the Fairview cemetery.

Keefer: Ida C. Zook Keefer, born Sept. 29, 1907, died Jan. 25. She was the widow of Glenn P. Keefer Sr. Surviving are a son, Glenn P. Jr.; two daughters, Shirley A. Hefelfinger and Miriam E. Trethaway; a brother, Roy Zook; grandchildren and great-grandchildren. The funeral was held at the Messiah Village Chapel with Rev. Lane Hostetter and Rev. J. Robert Lehman officiating. Interment was in Woodlawn Cemetery.

Keefer: Mary R. Keefer, 70, died Dec. 29, 1992. Surviving are her husband; Paul F. Sr., two sons, Paul F. Jr. and Gregg L.; and three grandchildren. She was a retired supervisor for the Pennsylvania Dept. of Transportation and a member of Trinity United Methodist Church, Elizabethtown, Pa. Services were officiated by Rev. J. Edgar Keefer and Rev. Paul F. Keefer Jr. Interment was in Maple Grove Cemetery.

Keller: Clarence Henry Keller, born Jan. 10, 1919, in Dallas Center, Iowa, son of J. D. and Cora Wenger Keller, died Jan. 28. Surviving are his wife, Lucille; three sons, James, Mark, and Aaron; a daughter, Joanna; 9 grandchildren; and two sisters, Mary Hykes and Martha Myers. He was a member of the Dallas Center (now Mound Park) congregation from 1943 to 1980. The funeral was held at First Assembly of God Church with Rev. John Palmer and Rev. Ray Henderson officiating. Interment was in the Brethren Cemetery.

Lehman: Jacob S. Lehman, born Oct. 13, 1911, son of Henry S. and Elizabeth Shelley Lehman, died Feb. 3. Preceding him in death was his first wife, Dora (Koser). Surviving are his wife, Ruth L. (Heisey); 2 daughters, Jean Yoder and Geraldine Ebersole; 2 sons, Lee E. and Leroy K.; 2 stepdaughters, Linda Byers and

Brenda Frey; 10 grandchildren; 21 great-grandchildren; 5 stepgrandchildren; 5 brothers, Roy S., Henry S., Earl S., Clarence S., and Robert S.; 6 sisters, Anna Grace Sparrow, Rhoda Funk, Mary Crumley, Eva Myers, Mildred Armacost, and Ethel Clark. Jacob was a retired electrician. He was a member of the Manor church, Pa., where he served on the board and taught Sunday school. He was a former member of the Master-sonville congregation where he also taught Sunday school and was superintendent. The funeral was held at the church with Rev. Robert L. Sheetz, Rev. Robert S. Lehman, and Rev. Roy J. Peterman officiating. Interment was in the Master-sonville church cemetery.

Waidley: Edward Waidley Sr., born July 2, 1917, son of Norman and Verna Fitzkee Waidley, died Jan. 12. Surviving are his wife, Evelyn; three sons, Edward Jr., Gregory, and Scott; a daughter, Kim Martin; and a stepson, Kenneth Aikey. A memorial service was held at the Manheim Brethren in Christ Church with Dr. Roy J. Peterman officiating.

Wiles: Woodrow W. Wiles, born Jan. 2, 1913, died Feb. 12. Surviving are his wife, Ellen (Gramm); a son, Roger; a daughter, Celeste; four grandchildren; three brothers; and two sisters. Woodrow worked in the aerospace program and was manufacturing engineer of the lunar landing module. He was an active member of the Upland, Calif., congregation, and had served eight years as manager of Upland Manor. Funeral services were held at the Upland church with Rev. Walter Winger and Rev. Alvin C. Burkholder officiating. Entombment was in Bellevue Mausoleum.

Wittlinger: Donald L. Wittlinger, born Aug. 1, 1942, in Buffalo, N.Y., son of Carlton and Faye Wittlinger, died Feb. 14. Surviving are his mother; a daughter, Carrie L.; and two sisters, Doreen F. Skillen and Lois A. Martin. Donald was a history teacher at Mechanicsburg High School, and a graduate of Bethel College (Kan.) with a master's degree from the University of Georgia. The funeral was held at Myers Funeral Home with Rev. Christopher Weinhold officiating. Interment was in Eschol Cemetery.

Twelfth Annual Heritage Service

Historic Ringgold Meetinghouse

June 6, 1993
3:00 p.m.

Harvey Sider will preach.
Nelson Wingert will lead singing.

For more information, contact
Isaiah B. Harley, 561 Messiah Village,
Mechanicsburg, PA 17055.

Downward mobility

by W. Edward Rickman

At the heart of this concept of "downward mobility" would be the words of Jesus when he said, "Do not store up for yourselves treasures on earth. . . . But store up for yourselves treasures in heaven."

2:04 p.m.—the phone rings.
"Hello."

"Mr. Jones, your wife is on the phone." Click.

"Hello, dear."

"Hi! Are you sitting down?"

"Yes."

"Well, let me tell you the worst first! The washing machine just broke down in the middle of washing some things I must have this evening. Would you have time to come home and see if you can fix it? Oh, by the way, the dishwasher overflowed again this morning. Can you call a plumber? You need to come home a little early anyway because my car is in the shop and we need to go pick it up before 5:00. On your way home, could you stop and pick up some bags for the vacuum cleaner? It won't run and I must get the floors done before we have guests this evening! Oh! by the way, how's your day going? . . ."

Wow! Isn't it great to have all those *time-saving* machines! What would we do without them?

Now, that's an interesting question. Most of our lives we have been drawn into the pattern of conformity to the great dream of prosperity. It is often called "upward mobility" which, roughly defined, means getting a bigger piece of the "economic pie." Then we can afford to buy more material things which will enhance the quality of our lives and save us time. This is supposed to result in more leisure time to enjoy our hobbies or other entertaining pursuits.

However, to our dismay, we have discovered that the frustration of maintaining all those "things" often outweighs the advantage of time which was supposed to be saved.

There are times when I long to go back to the days when I didn't have many "things" but life was simple and more pleasurable.

Many people are discovering the futility of upward mobility. Many Christian people are sensing the frustration of chasing the elusive dream

which is supposed to be produced by having more "things." Perhaps it's time for us to set a new course of action. Perhaps we should start thinking more about "downward mobility."

At the heart of this concept of "downward mobility" would be the words of Jesus when he said, "Do not store up for yourselves treasures on earth. . . . But store up for yourselves treasures in heaven" (Matthew 6:19-20).

The first step and the most critical reason for "downward mobility" is the reshaping of our financial priorities to match our spiritual priorities. The spiritual commitments we make are based on the absolute lordship of Jesus Christ. We submit to that lordship and determine to follow his precepts in order to maintain our spiritual integrity. However, it is recognizably difficult to change the patterns of our financial habits. Jesus clearly delineates the difference between laying up earthly treasures and laying up heavenly treasures. He does so to help us see the futility of many of our expenditures in comparison to heavenly investments. The obvious solution is a change in priorities. Instead of dreaming of what I can further enjoy with my resources, my attention is turned to what God can accomplish with my resources when they are given for his purposes. What a difference!

While you are doing your taxes this year, take some time to evaluate your finances in light of the lordship and the commands of Jesus. How does the record of my finances reveal the lordship of Christ?

The second step in downward mobility is to measure the margin between your real needs and your actual income. When we live in a world where a very high percentage of the population does not have access to even basic needs, how can we justify the use of so many of our resources for "beyond need" consumption?

I recently read of a church that has set a seven-year plan for its membership to participate in re-prioritization

of their financial resources. Perhaps we would be amazed at the number of people who are feeling the "pressures of prosperity" and would be blessed by a plan for "downward mobility."

A third step in the process is the mental and spiritual commitment that says, "I have enough."

In Luke 12, Jesus related the story of the prosperous man who had more resources than he had storage. So he determined to tear down his old barns and build bigger to assure that he would have plenty for retirement.

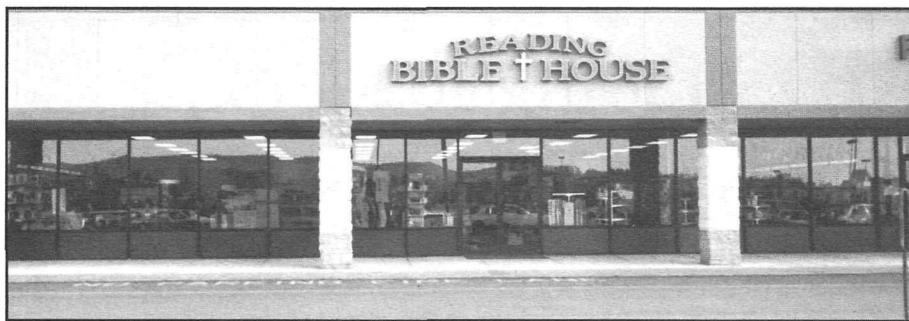
"But God said to him, 'You fool! This very night your life will be demanded from you. Then who will get what you have prepared for yourself?' This is how it will be with anyone who stores up things for himself but is not rich toward God" (Luke 12:20-21).

Recognizing that "I have enough" and God deserves the rest, will be a liberating step. Trusting God to supply all our needs as he has promised to do can only happen if I plan to be faithful in how I use his supply.

It all boils down to the fact that every financial decision is a spiritual decision. And every spiritual decision is made under the lordship of Christ. This will help us to put into perspective the amount of our resources we need for ourselves and what God would have us do with the rest.

Someone has said, "You can't take it with you, but you can send it on ahead!" How much are you sending on ahead? Better yet, how much should you be sending on ahead? The answer to that question may suggest that we consider "downward mobility."

W. Edward Rickman is Director of Stewardship U.S.



The Giving Tree and Reading Bible House join Christian Light Bookstores

Last October Christian Light Bookstores had the opportunity to purchase the inventory of The Giving Tree, a Christian book and gift shop in the Salem Mall, Dayton, Ohio. After looking closely at the situation, it was decided to keep the store open at least for the rest of 1992. The store did so well that it was further decided to continue the mall ministry through 1993. The previous owner, Sharon Csaszar has continued on as assistant manager. She reports to Dale McCabe, the manager of the Dayton Christian Light Bookstore.

On February 25, 1993, the Reading

Bible House, 5500 Perkiomen Avenue, Reading, Pa., was purchased by Christian Light Bookstores. The previous owner, Gene Cannell, will continue on as manager. He reports directly to Daniel Bert, district manager of the area. The long-established ministry in the area extends the presence of Christian Light Bookstores into eastern Pennsylvania.

Reading has a population of approximately 80,000. The Reading Bible House name will continue to be used. The acquisition of Reading Bible House brings the number of Christian Light Bookstores to sixteen.



The Special Golden Anniversary "Coming Together" is a time for **REVIVAL**

The Bible and contemporary history demonstrate that revival is experienced in the context of prayer and expectancy on the part of God's people. God has graciously promised to respond to those who call on him. This wonderful promise prompts our humble, heartfelt prayers that the 1993 *Coming Together* at Memorial Holiness Camp will glow with the fire of revival.

Programs are being mailed to facilitate planning and to provide a continual reminder to pray for revival.

Program inquiries: Hank Chafin—(513) 275-2396

Lodging information: Bob Fillers—(513) 849-0645

MDS facing leadership crisis, says coordinator

by Rich Preheim, for Meetinghouse

Mennonite Disaster Service's next disaster could be its own.

As MDS undertakes more and bigger projects, and as current project leaders get older, more people with different skills are needed to fill leadership positions. But few volunteers are coming forward to direct MDS projects. If they don't, MDS work may have to be cut back. MDS executive coordinator Lowell Detweiler calls it a leadership crisis.

"What we need is a group of people who have been involved in management, personnel and people-related activities, whose families are becoming independent, but who can find a way to give us a month or two or three at different times of the year," Detweiler said.

About 35 project leaders, each serving a month or more, are now at the seven MDS locations. But Detweiler does not have another 35 people waiting to replace the current leaders. He said he would like to have at least 100 people who could be rotated into leadership positions.

Projects such as those at Homestead,

Fla., and Franklin, La., in the wake of Hurricane Andrew, require more from those in charge than mere routine work such as tornado cleanup.

"Some of these pressures make us realize we need people who have skills other than construction," Detweiler said. "It takes a tremendous amount of strength and energy on these big projects, and old people run out a lot quicker. Younger leaders will last longer. There's where we need a new generation . . . My list of project directors has a lot of people over 65."

At age 43, Ted Shattuck calls himself "just a kid." But after three months as a project director at Homestead, he is facing burnout. "There's a lot of stress. You can't leave it," he said. "You try to get a little shut-eye and they knock on your door. I don't think I've had a meal there that I haven't been interrupted."

Shattuck planned to return home to Massachusetts at the end of February, but he doesn't know who will replace him. To prevent situations like this, MDS

would like to have people in full-time voluntary service positions for a year or more.

"We would not expect them to spend one year in Homestead or Franklin, because no one can take that pressure," Detweiler said. But those people would be on call to go in and provide project leadership for a couple of months.

Several explanations have been given for the leadership crisis. MDS board member Robert Stutzman of Edmonton, Alberta, attributes it to more people living in an urban culture. "They're not self-employed, so they can't say to themselves they're going to take this time off," he said.

Detweiler lays at least some blame on MDS itself. "Our network hasn't done an effective job," he said. New tactics to recruit project leaders include using colleges and Mennonite Economic Development Associates. MDS also held a leadership training seminar in Franklin in January and has another scheduled for April 4-7 in Homestead.

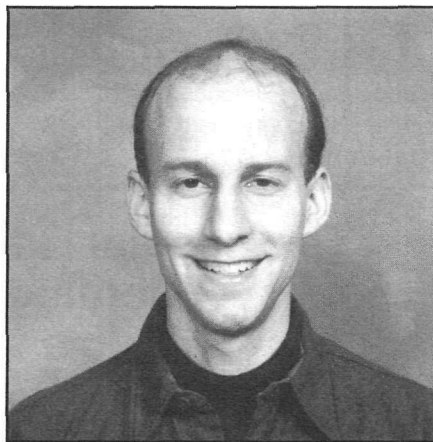
Detweiler acknowledges occupational demands but questions priorities. "Is MDS really a seasonal operation?" he asked. "I don't think we're called to be compassionate only in the wintertime. If there aren't others that step forward, that will tell us something. That will be a key question: how serious we are."

Brian Zook begins Egypt assignment

Brian Zook, a member of the Nappanee Brethren in Christ congregation and son of Marlin and Ruth Zook of Palmyra, Pa., left for Egypt on January 15 to begin a three-year English teaching assignment with Mennonite Central Committee. Although his primary responsibility will be teaching English to Egyptian adults, he will also be involved in local community development efforts. His work will be done in cooperation with the local Coptic Orthodox Church.

Zook received a bachelor's degree in sociology from Goshen (Ind.) College, and was last employed as a travel counselor at American Express Travel Related Services in New York, N.Y.

MCC is the service, development, and relief agency of North American Mennonite and Brethren in Christ churches. Each year about 475 people enter MCC



assignments in any of the more than 50 countries in which MCC serves. Currently about 900 MCC workers serve in assignments such as community development, education, food production, and administration. Many workers are placed in assignments where they work directly with local churches or community groups.

MCC releases video about sexual abuse

In a new 52-minute video, "After Sexual Abuse," Vicki Dyck, a storyteller and actress from Saskatchewan, tells two stories about an incest survivor's struggles to deal with her abuse. The first story, "Seeking the Lord," looks at how an incest survivor comes to a new understanding of God, who failed to protect her. The second story, "Learning to Leave," looks anew at biblical teachings on forgiveness. A discussion guide is included. Also included with the video is "Broken Boundaries," an MCC-produced resource packet on child sexual abuse.

This video is recommended for pastors, teachers, and friends and relatives of abuse survivors.

To reserve this video for free loan, contact MCC Akron Resource Library, P.O. Box 500, Akron, PA 17501-0500, phone (717) 859-1151, or MCC Canada, 134 Plaza Drive, Winnipeg, MB R3T 5K9, phone (204) 261-6381.

MESSIAH COLLEGE NEWS

Students serve on spring break

Come spring break, students usually need a break. That's why students all over America head off to the beaches as a time to escape the rigors of academia. Yet some students choose a different path, and this year a group of 80 Messiah students went on spring break service projects the week of March 15.

Students volunteered to take a week of their free time to serve instead of relax. Ten teams went out to locations such as New York City; Washington, D.C.; Newark, N. J.; Tennessee; and Mississippi. The students were involved in some type of work—painting, construction, maintenance, tutoring, etc.—either on the ministry sites or in the surrounding community.

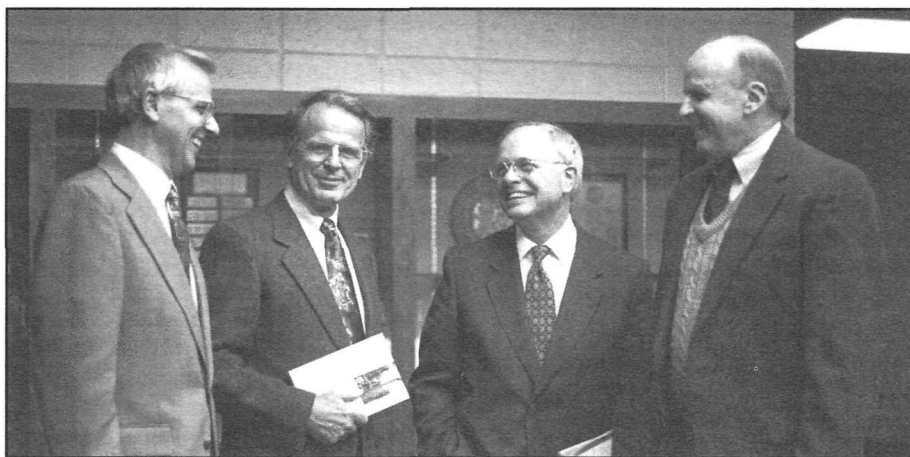
World Christian Fellowship's Katy Schrier, who helped organize the projects, commented that "the purpose of the trip is to help students develop a different mindset and perspective. They can see what it means to give up time spent for themselves and give it to others."

Along with the work, students will have opportunity to concentrate on the ministry aspect of the projects, such as street witnessing and Bible clubs. The primary focus of the trip is to spread the love and hope of Christ. To emphasize this, a commissioning service was held to accentuate these students being sent out as disciples of Christ.

College welcomes church neighbors

On Wednesday, Feb. 24, the Messiah College administration hosted a luncheon for Brethren in Christ Church officials to welcome the new neighbors to campus. The recently completed general ministry building is located on grounds leased to the Brethren in Christ Church by the college. In addition to its physical proximity, the church building is linked to the college through the campus phone network as well.

Messiah's President D. Ray Hostetter commented, "We are pleased to welcome leaders of the college's founding denomination to the area. The location of the denominational office building adjacent to the college is symbolic of Messiah's



Bishop John Hawbaker (left) and Don Shafer (right) from the new Brethren in Christ offices stand with President Hostetter (center left) and Robert Ives, pastor of the Brethren in Christ church on campus.

connections to its originating body. While a close relationship between the college and the church is affirmed in the covenant between the two parties, college growth in recent decades has resulted in students and staff from the denomination diminishing to minority numbers. Since the mission and distinctives of the college are grounded in its heritage, and since our world direly needs education with spiritual, moral, and ethical values, the associations and concerns of our new neighbor will surely be of benefit to the college's educational climate."

The denomination's general secretary, Dr. Donald Shafer, agreed. "The Brethren in Christ Church offices, located at the entrance to Messiah College, are a symbol of our present and historic ties. We are grateful for the gifts of cooperation of the college which has made this move possible. We believe the bridge between college and church will be mutually beneficial."

Student wins fellowship

Messiah College senior Kevin Hicks, a resident of Haviland, Kan., was recently awarded the prestigious Harvey Fellowship. Hicks, a political science major, was one of 10 fellows chosen for the Harvey Fellows Program.

Funded by the Christian College Coalition and the Mustard Seed Foundation, the program enables graduates of Christian colleges to attend an elite graduate institution for further study. The program's intent is to equip the participant for a career where there has not been a strong Christian witness. To qualify for the fellowship, students must be accepted to a top-five graduate school in their field of study.

The fellowship requires fellows to attend a summer institute program to discuss how they plan to integrate their Christian faith with their career goals. Hicks is planning to pursue doctoral studies in the field of American politics. His focus during graduate school will be how diversity within political systems affects national identity. Upon graduation, he intends to teach at the university level or pursue a career in public service.

While attending Messiah College, Hicks has been very active in the student body. He currently serves as editor-in-chief of the college's student newspaper and is also a justice for the student Judicial Council.

Music ministry team planning summer tour

If your church or summer camp needs some inspiration along with some entertainment, New Light, a student singing group from Messiah College, might be just the thing you are looking for. The ensemble will present a concert of contemporary Christian music during a planned summer tour.

The summer music ministry team, which consists of six members, will travel for eight weeks during the months of June, July, and August, presenting concerts in New York, New Jersey, Virginia, Maryland, Michigan, Ohio, Vermont and Pennsylvania. Selected by a committee on the basis of musical ability and Christian witness, the students will present a variety of music including spirituals, hymns, and contemporary Christian songs.

Those interested in scheduling the group should contact Mr. Kerry Miller, Associate Director of Admissions.

Readers Respond

Having been licensed as a Brethren in Christ pastor for the past few years and recently ordained, I was interested to read Lowell Negley's response to a recent column written by Phoebe.

Many assume that because I am a woman I have probably received much opposition to my ministry. On the contrary, I have received little, if any. At one time I thought that this was a reflection of how the church has changed in its thinking in recent years on the issue of women in ministry. Unfortunately, I have come to believe that the issue has only gone "underground." There are still strong feelings surrounding women in ministry and our contemporary times have made it difficult to express opinions that are no longer considered politically correct. Even the church has succumbed to this pressure.

I thank Lowell Negley for expressing his opinion (somewhat strongly, however) and reopening the debate. If we are ever going to work out our theology on any issue and in particular on the issue of women in ministry, we must be free to express our opinions and listen to one another, regardless of which side of the debate we sit on.

Women will only be accepted in the church (my definition of acceptance goes beyond licensing and ordination to the

acceptance of women in the local church in all phases of pastoral leadership) when we go beyond resignation on this issue to full endorsement. We need to keep the dialogue going.

Kathleen Leadley
Senior Pastor
Orchard Creek Fellowship
St. Catharines, Ont.

To insure that I do not have a nagging conscience for not speaking my mind, I would like to say the following in response to Robert Ives' letter in the January *Visitor*.

When Moses came down from Mount Sinai and saw the golden calf, perhaps instead of being angry with Aaron, his task should have been to help him deal with his pastoral conflict. After all, if a poll had been taken of the Israelites, many of them would have been in favor of worshipping the calf. If I ever find any of my children doing drugs, and when questioned about it they reply, "Everybody else is doing it," would that make it right? Should a pastor, upon finishing his sermon, stop and think if any of his congregation is involved in any of the things that he intends to preach about, and if so cut those sections out? The fact that churches have admitted members against church guidelines does not mean that this is appropriate.

How can Mr. Ives state that those who have a "conscience issue" with believer's baptism would allow their children to undergo it? As a parent, I try to instill in my children the same values and beliefs that I hold myself. If members are freely admitted without undergoing believer's baptism, what is to keep them from pushing for infant baptism since their consciences are so unbending on this matter?

We have a number of people who attend our church regularly that are not members because they would have to be baptized. We discuss the possibility of getting them into membership at our church board meetings. We would love to have them join, but church policy prevents us from doing so. These people have been coming to our church longer than I have. Last year we had two people withdraw their memberships and they no longer attend. This demonstrates that

there are more important things than membership that cause people to attend a church.

Perhaps to avoid this problem, those who feel strongly for believer's baptism could form groups that would sneak into the homes of potential members and baptize them while they sleep. Does this sound outrageous? Why does the idea of well-meaning adults baptizing unsuspecting and unconsenting adults sound ridiculous, while the idea of baptizing unsuspecting and unconsenting infants is acceptable? Either infant baptism has meaning or it doesn't. The Brethren in Christ Church does not believe that there is any merit in infant baptism.

I understand that as we reach out to new people, not all of these people will have the same beliefs that those who were brought up in the church hold. The problem does not lie with new converts. The problem lies with pastors who are so worried about making their numbers show growth that they are afraid to hold up a standard for their people. If there is no merit in the distinctions that the Brethren in Christ hold, perhaps we should just close down and merge with a more popular church.

I was not at General Conference, so I am sorry to hear that it was time, and not the vote of the Conference body, that defeated the proposed doctrinal changes. I guess that this means that more time will be wasted discussing this issue at the next General Conference. If only all the items that I felt strongly for were placed at the end of the agenda so that I could have an excuse when things do not go my way.

Troy S. Sims
Perkasie, Pa.

As a youth in the Brethren In Christ Church, I feel that the youth ignore the *Visitor* magazine. I would suggest that a youth section be put in the *Visitor*. For example, some news of what youth are doing in other churches, and articles which are relevant to youth today. Denominational activities for youth could be included in this section.

Thank you for taking time to consider this idea.

Brian Hess
Abilene, Kans.

Contributions invited for *Dialogue* and *Readers Respond*

Persons contributing to *Readers Respond* (letters to the editor) are encouraged to be concise. Letters may be shortened. All letters must be signed. Occasionally we may decide to withhold names due to special circumstances.

Longer contributions are welcomed for *Dialogue*, a forum for readers to express their opinions on a broad range of topics relevant to the mission of the church and to living the Christian life.

Each article or letter represents the view of the writer, and does not necessarily reflect the official position or policy of the Brethren in Christ Church or this periodical.

Onesimus

Dear Paul,

Do you realize that this month marks the eighth anniversary of my conversion? When you first led me to the Lord, the gospel seemed so simple. I thought I had it all figured out. But I am amazed to keep discovering new things about being a believer. Recently I've been impressed by how much the Christian faith is characterized by paradox. Frankly, it's got my head spinning.

Oddly enough, I started thinking about this last week when I passed Mr. and Mrs. Maximus' house on my way to work. Every year this elderly couple plants a gigantic garden and ends up giving away most of the produce. Last Monday they were busy hoeing, fertilizing, and planting shortly after dawn.

Witnessing their annual ritual and knowing their generous hearts reminded me of the paradox our Lord Jesus used to explain the Kingdom. You remember he said that a seed must fall into the ground and die in order to sprout new life and yield fruit. Well, that "earthy" reminder from Maximus' garden set me to musing about some of the other seeming contradictions which are central to the faith.

To me the most mind-boggling paradox is our Lord's death. Humanly speaking, it makes no sense that Jesus' crucifixion—an apparent defeat—was actually the ultimate cosmic victory. When I tried explaining that to one of the guys I work with, he just shook his head. Imagine what he would have thought if I'd told him Jesus taught that a man must lose his life in order to save it, or that the last will be first and vice versa. This same fellow can't understand my motivation for helping my colleagues instead of just working for a promotion and pushing my way to the top.

I know you've thought about paradoxes too, because you've written about them. In your first letter to the Corinthians you described how God's "foolishness" is wiser than man's "wisdom." Certainly you have been called a fool more than once for the sake of the gospel. Or what about your statement to the Corinthians, "For when I am weak, then I am strong"? You know that kind of thinking seems abnormal to nonbelievers. Yet I can testify that my faith is strengthened most during times of adversity, when I admit my inadequacy and failure.

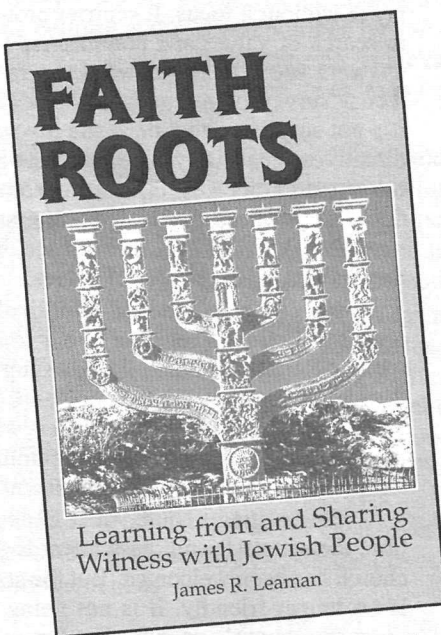
Eight years ago I was a runaway slave trying to find freedom by abandoning my responsibility in Philemon's house. You helped me to see that real freedom could only be found in being a love-slave to our Lord and facing up to my obligations. I returned to work for Philemon a free slave—freed from the inside out.

And I'm still learning. Being a follower of Jesus is exciting and dynamic, but it's also difficult to live in ways that seem backwards and upside-down to friends, co-workers, and family. Honestly, sometimes I tire of being misunderstood for doing the right but "odd" thing.

It would be much easier to slip back into my old worldly habits.

But I want to keep honestly contemplating and living out the paradox and mystery of the gospel. Each year I watch Mr. and Mrs. Maximus plant their garden, confident those dried seeds will germinate and produce. I believe my own "digging," led by the Spirit, will be rewarded. Just as you assured the Philippians, our Lord will carry to completion the good work he began in me eight years ago.

Still growing in the faith,
Onesimus



Faith Roots is written by James R. Leaman, a Mennonite pastor from Philadelphia, who has worked extensively in the Jewish community.

Published by Evangel Publishing House, **Faith Roots** is available for \$8.95. Contact your local Christian Light Bookstore, or Evangel Publishing House, P.O. Box 189, Nappanee IN 46550; phone (800) 253-9315.

Faith Roots encourages an understanding by Christians of the Jewish roots of their faith, of Jewish festivals and practices, of the Messianic Jewish movement, and of ways to evangelize Jewish people. Recognizing their Jewish roots helps Christian readers reflect on ways to celebrate and appreciate Jewish people and customs.

The author treats this biblical and historical look at Jewish-Christian relationships with sensitivity and candor. Black and white photos add to the book's possible use as a teaching tool. (The book has 13 chapters—ideal for a Sunday school quarter.)

Messianic pastor Richard Nichol calls **Faith Roots** "a great service to the Jewish and Christian communities."

Holy dissatisfaction

by John Byers

Society works hard at creating satisfaction. Advertisements tell us satisfaction is guaranteed. Business consultants say customer satisfaction is a must. An anonymous quote, "There is less to fear from outside competition than from inside inefficiency, discourtesy and bad service," underlines the value of satisfaction. It implies there is no place for dissatisfaction.

In an age of individualism and the accentuation of the positive, one feels out of place ever suggesting there is such a thing as holy dissatisfaction. There is, however, a need for it in the life of the church.

Satisfaction is a part of Christian living. Every believer can honestly say that Jesus satisfies. Psalm 23 summarizes it well—I shall not want. Psalm 103:5 is more explicit. God satisfies because he forgives, redeems and restores, all of which are benefits from God's covenant with Israel.

Jesus increased the satisfaction. He fully and finally conquered sin, thereby freeing believers from the burden of offering continual sacrifice. He gives wholeness and meaning to life.

Although important, the desire for satisfaction dare not hinder us from a holy dissatisfaction. Holy dissatisfaction is an unwillingness to accept as the norm what is. It is the drive to tackle issues that violate, weaken and/or work against God's plan. It comes in experiencing God's personal benediction on our lives. Thus we become aware of influences that are destroying opportunities for people to "know" God. We cannot sit back and do nothing.

Scripture provides examples of holy dissatisfaction. Nehemiah's personal life was rather satisfying. He was the king's cupbearer. He was, however, concerned about the condition of his homeland. The report from persons who recently visited Jerusalem troubled him. His dissatisfaction resulted in actions that brought restoration (satisfaction).

Amos represents the same nature found in the prophets. Life was good on

the farm. There is no indication of a personal restlessness. But he goes to warn of pending doom and to announce the possibility of repentance and salvation.

Dissatisfaction comes both from awareness and from a distinct call. Nehemiah heard, and Amos perceived a problem. Nehemiah saw broken walls, and Amos saw self-centeredness. Both acted.

What do we hear and see? It is possible to experience information overload and neither see nor hear. Sometimes the view of others distorts reality. Terms such as diversity, pluralism and relativism suggest the explanation is that each marches to his or her own "drummer."

The cause of overload is deeper. Society is without a focus. It scurries around in search of values and parameters. The answers seem to lie in what the most recent survey or research findings say. It's not surprising that there are no clear directives; especially when surveys on the same subject by different persons come to different conclusions. No, surveys are not evil. They have a place, but they cannot be the shaper of values.

Society is also ignostic—biblically ignorant. There is a segment of our world without Scripture in their head, a song in their hearts, or prayer in their homes. College students from Christian homes, who attended Christian schools, are unfamiliar with the stories of the New Testament.

While resisting a church-state connection, the state's friendliness towards the church has been welcomed. But the state is no longer friendly. It is not going to carry the church's agenda. Jim Peterson says, "... church and state are becoming increasingly opposed to each other, biblical and popular thought are becoming more and more at odds." A significant consequence is that people care little about the church. They find it easy to ignore.

Do we care? Do we care enough to examine our assumptions about the church to see if they enable us to live in the world and be the kind of seed that springs forth with new life?

Space limits the listing of very many assumptions. Several crucial ones are listed to stimulate thinking.

The early church understood its mission field to begin outside its door and

reach to the farthest parts of the world. The Christianization of the state made all citizens "Christian." Thus the mission field was beyond a nation's borders.

The location of the "mission field" makes a difference in how mission is accomplished. The closer it is to where we live, the greater is the responsibility and the supply of laborers. Every believer is a missionary any time she or he leaves the fellowship of believers and enters the world.

So there is a need to re-examine assumptions about evangelism and discipleship. It is not the responsibility of a few trained and paid staff. Their task is to nurture and equip every member so they can jointly increase the body of Christ. Every member is joined in mission.

The church must also re-think the way it goes about ministry. The tendency to be independent is not biblical. Ephesians 4 is definite about the body needing other members. There is a need for connectedness between congregations. What that looks like, however, will be different from what it once was. Once it was to produce programs. Now the visiting members, such as evangelists, bishops, and general church leaders, are given to assist, resource and support the local congregations. All these gifts are critical to the effectiveness of ministry.

The church in North America faces the challenge of entering into a period of wrestling until it finds a new way to have its biblical beliefs and values so grip the culture that there will be appropriate behavioral changes. This will only happen if we are adequately troubled about the dimness of our light and the weakness of our witness.

There is a hymn that talks about the satisfaction of being a child of God. It ends with the question, "Is the Master satisfied with me?" He is when we give ourselves and aren't so determined to be satisfied that holy dissatisfaction can't reach us.



John A. Byers is Director of Bishops for the Brethren in Christ Church.

Evangelical Visitor

Blessed Ramadan

I confess I was somewhat startled the first time I saw the televised greeting, "Blessed Ramadan," which was recently broadcast by a local television station, much as they broadcast Christmas and Hannukah greetings in December. (Ramadan is the Islamic holy month of fasting.) The message was a reminder that the growing religious pluralism in North America is not limited to large metropolitan areas or to the East and West Coasts. Islam, Hinduism, Bahai—adherents of these world religions may well be living next door or just down the street.

Often the word "inter-faith" conjures up images of Baptists working with Presbyterians, or at most, dialogue between Christians and Jews. But increasingly we will meet and interact with persons who follow the teachings of the *Koran*, or a Hindu guru, or a Zen master. You and I already have (or soon will have) the opportunity—no, the responsibility—which we give to overseas missionaries: that of crossing cultural and religious boundaries as ambassadors of Christ.

Unlike sharing our faith with persons who have grown up with a general awareness of Christianity, we will need an understanding of other religious beliefs as well as sound biblical knowledge, a compassionate spirit, and the infilling of the Holy Spirit. For many of our congregations, this is a ministry that God is bringing to our very doorstep.

"Blessed Ramadan" was fresh in my mind when I read an article (quoted below) by Isaac Phiri in a recent issue of *World Evangelical Report*, reporting on a growing inter-faith movement in South Africa. The South African chapter of the World Conference on Religion and Peace has called for the creation of an inter-faith advisory board which would advise the South African government on which religions to approve.

Michael Cassidy, South African-born evangelist and leader of Africa Enterprise, criticizes the inter-faith movement as "an old issue surfacing in a new garb."

While acknowledging that proponents of the multi-faith concept are "genuinely good people" and that the movement's motives are "no doubt laudable," Cassidy emphasizes that

"Bible-believing Christians cannot ride with its [the inter-faith movement's] theological presuppositions."

In a statement appearing in the December 1992 issue of *Africa Enterprise Update*, Cassidy says Christians can identify and stand together with people of other faiths on matters of social justice, human rights and dignity, and in meeting the practical needs of people. "However, when it comes to shared worship, shared prayer, issues of mission and salvation . . . the biblical Christian must with grace, integrity, and firmness affirm that neither the Bible, nor the Lord, nor the conscience will allow the Christian to take that way."

Cassidy rejects as "benign pretence" the argument that people of different religions say and mean the same thing theologically and spiritually in their different prayer and worship activities. The Anglican priest regrets that "major sections of the church worldwide" have lost their nerve and have been numbed by "an orgy of theological generosity, interpretive amnesia, and evangelistic paralysis" and are, as a result, "giving away many of the distinctive tenets of the Christian faith."

On the other hand, Cassidy also rejects the approach of some Christians who lack respect, sensitivity, and humility when dealing with people of other faiths, and says Christians should be willing to learn from others. "We can be challenged by that which is good or true in them," he says.

When Christians take such a firm stand against the inter-faith movement, they should anticipate that their position will be tough, difficult, misunderstood, and embarrassing. "But neither biblical faith nor our Lord, nor his Word, nor the law of antithesis (two contradictory factual statements cannot both be true) will allow us to fudge on the deity of Jesus and on his unequivocal, uncompromising mandate to go into all the world (wherever people are and whatever they believe) and preach the gospel to everyone," concludes Cassidy.

As you and I meet people—no matter what their religious persuasion or lack thereof—I trust that our Christian witness is characterized (to use some of Cassidy's words) by grace, integrity, respect, sensitivity, firmness, and humility. G

 Pontius Puddle

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